

AFTER 1865
THIRTY-FIVE
1900 YEARS



SOUVENIR EDITION

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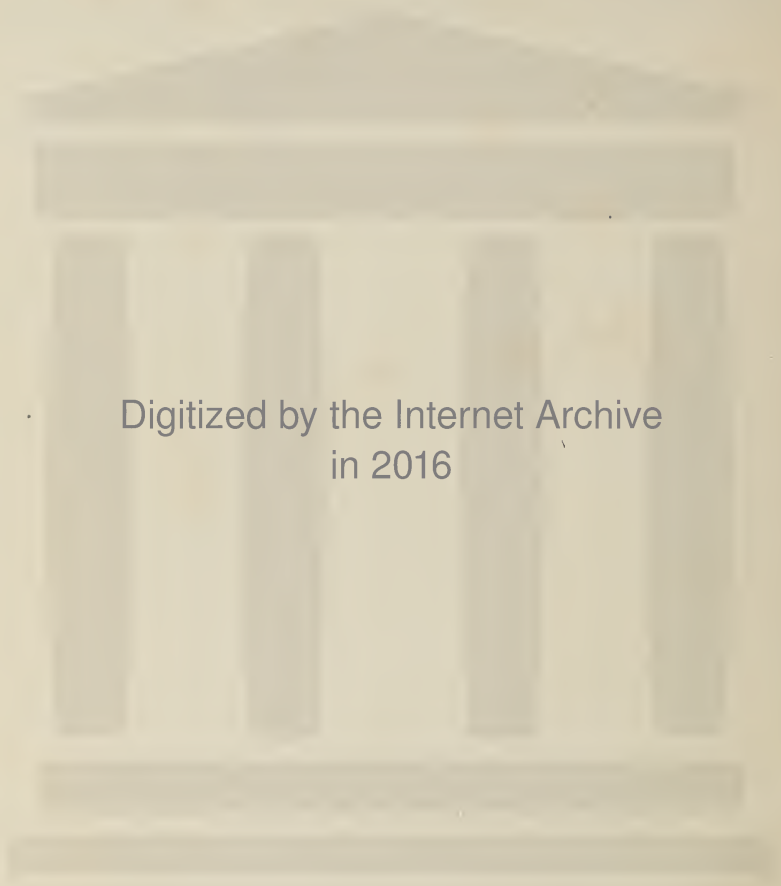
J. MacKinnon

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After Thirty-Five Years

1865-1900

A HISTORY OF

Trinity

Methodist

Episcopal

Church

LOUISVILLE, KENTUCKY.



DEDICATION SOUVENIR.



ILLUSTRATED.

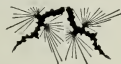
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“I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.”





TRINITY M. E. CHURCH.

PREFACE.

IN CALLING your attention, dear reader, to "After Thirty-Five Years," as outlined in the History of Trinity Methodist Episcopal Church, we feel that we are giving you an insight to one of God's households of faith, and pointing out men and women who, by their works demonstrated their faith, and attained to the apex of the apostolic injunction "workmen that need not to be ashamed."

The book itself is the result of an idea, promulgated in the Epworth League Chapter, No. 277, "to collect and collate the history of our church;" and with this idea in view, a committee on Historical Research was appointed. Later on the idea of making this book a real work of art and a souvenir incident to the dedication of our new church developed, and was sanctioned by the Quarterly Conference, and the book in its present form is the result of our labor.

The work of the committee, while it has been arduous in collecting photographs, carrying on correspondences, gathering material, etc., has, nevertheless, been a "labor of love," and if, dear reader, you shall feel from the reading of these pages that "Trinity" is a vine of God's own planting, and you, dear fellow member, because of this record of the past, shall feel a quickening loyalty to the church of your choice, we, as a committee, shall feel amply rewarded.

To all who so kindly loaned photographs and assisted us in any way, we return our thanks.

TO EPWORTH LEAGUE CHAPTER, NO 277, which honored us with the important work of placing before you this Souvenir History, this book is dedicated. May the lives portrayed, and the reminiscences of the past, be ever an incentive to Christian activity on the part of every reader. Faithfully yours,

C. B. NORDEMAN,
CLARA J. McLAUGHLIN,
F. S. COON,

September, 1900.

Committee on Historical Research.

FIRST QUARTERLY CONFERENCE.

ORGANIZED MAY 3, 1865,

REV. C. B. PARSONS, D. D., PRESIDING ELDER.

OFFICIAL BOARD.

REV. J. H. BRISTOW, Pastor.

REV. W. H. ONGLEY, Local Preacher, Leader and Secretary.

REV. H. H. MONROE, Local Preacher and Leader.

STEWARDS.

REV. H. H. MONROE,

REV. W. H. ONGLEY,

JOSH R. BROWN,

J. E. VANSANT,

G. M. RHODES,

J. C. WOOD,

WILLIAM JAMES.

TRUSTEES.

REV. H. H. MONROE,

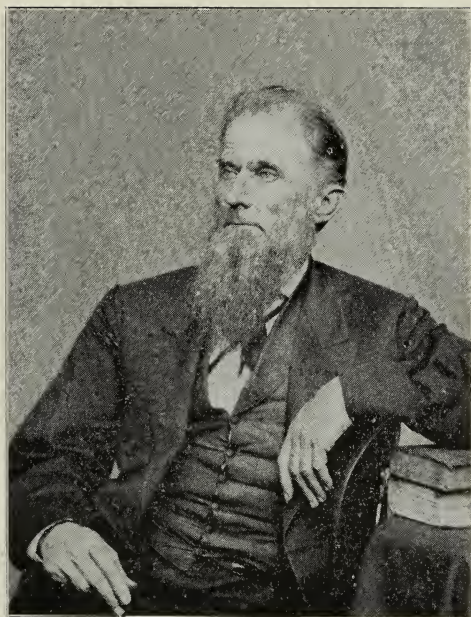
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JOSH R. BROWN,

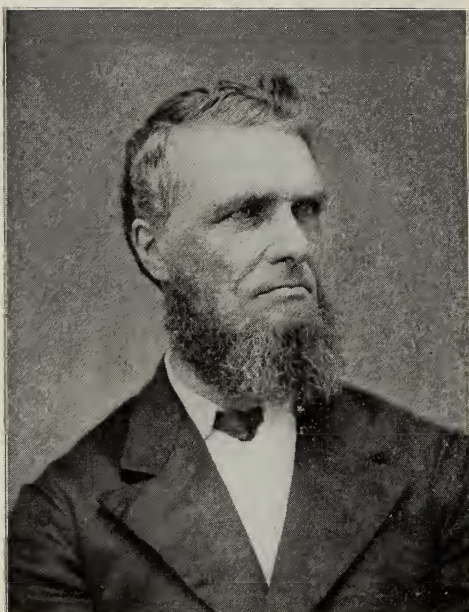
WILLIAM JAMES,

J. C. WOOD.

REV. W. H. ONGLEY, *Recording Steward.*



REV. J. H. BRISTOW,
FIRST PASTOR.
1865-1866.



REV. W. H. ONGLEY,
FIRST LOCAL PREACHER, SECRETARY AND CHARTER MEMBER.

COPY OF ORIGINAL CHARTER AS DRAWN UP BY
REV. W. H. ONGLEY.

FIRST OFFICIAL DOCUMENT.

LOUISVILLE, KY., March 19, 1865.

A respectable number of the people of God, and members
TIME OF OUR ORGANIZATION. of the different societies in this city, connected with the M. E. Church, South, having met for religious worship in the public Hall of the Relief Engine House, Market Street, near Eighth, several Sabbaths, were to-day organized at the close of religious worship into the
PREACHER IN CHARGE. METHODIST EPISCOPAL CHURCH, Rev. J. H. Bristow, officiating, he having been appointed at the Kentucky Conference just closed at Newport, Ky., by Bishop Morris for the purpose, and as pastor for the ensuing year.

In answer to the invitation to join, the following named
NAMES OF MEMBERS. brethren and sisters, by letter and otherwise, united, and subscribing cheerfully to the present discipline, answering the questions propounded affirmatively, the right hand of fellowship was given, and they were received home to the bosom of the Mother Church, viz:

- | | |
|--|--------------------------|
| 1. Rev. H. H. Monroe, | 10. George M. Rhodes, |
| 2. Eliza Monroe, his wife, | 11. Elizabeth Rhodes, |
| 3. Betsy Sanford, his mother, | 12. P. H. Bonham, |
| 4. Rev. W. H. Ongley, | 13. Mary A. Bonham, |
| 5. Mary B. Ongley, his wife, | 14. Winn Gunn, residence |
| 6. Elizabeth S. Ongley, daughter, | in the country, |
| 7. Hannah E. Ongley, daughter, | 15. M. B. Gunn, |
| 8. J. C. Wood, | 16. J. E. Vansant, |
| 9. Eliza Wood, his wife, | 17. Ann E. Vansant, |
| 18. Lewis B. Force, of the Ky. Prov. Mar. Gen. Office. | |

J. H. BRISTOW, *Pastor.*

W. H. ONGLEY, *Secretary.*

"For the Lord hath chosen Zion: he hath desired it for his habitation:

"This is my rest forever: here will I dwell: for I have desired it.

"I will abundantly bless her provision: I will satisfy her poor with bread.

"I will also clothe her priests with salvation: and her saints shall shout aloud for joy."—Psa. 132:13-16.



CHAPTER I. ORGANIZATION.

C. B. NORDEMAN.

METHODISM was divided on the question of slavery in 1844, and in the succeeding year became two distinct denominations, known as the Methodist Episcopal Church, and the M. E. Church, South. The Methodist Episcopal Church was, of course, very strongly opposed to slavery, and the Methodist Episcopal Church, South, being in the Southern States, as the name indicates, countenanced slavery. There were many, however, as individuals, in the Southern States, who did not share in the views promulgated by the Methodist Episcopal Church, South, and were loyal to the teachings on the subject of the mother church, although they were compelled to hold their membership in the Methodist Episcopal Church, South, because of the fact that the Methodist Episcopal Church was not established in the South at that time. Later on the Civil War settled the question of slavery once for all, but was also instrumental in intensifying the feeling of bitterness between the two Methodisms, and during the closing days of the war a little company of eighteen people, members of different societies in the city of Louisville, and connected with the Methodist

Episcopal Church, South, whose sympathies were with the views held by the Methodist Episcopal Church, and having fellowship one with another, met several Sabbaths for religious worship in the public hall in what was known as the Relief Engine House, on Market Street near Eighth. We would be glad could we have secured a picture of this Engine House, but after diligent search none could be found, although many of the veteran firemen remember the building and the religious services which were held in their hall from time to time.

The Kentucky Conference of the Methodist Episcopal Church, being at that time a Spring Conference, was held at Newport, Ky., during the month of March, 1865, Bishop Morris presiding; and the good Bishop, feeling that the little flock whose sympathies were with the Methodist Episcopal Church, ought to have pastoral supervision and be received home to the bosom of the mother church, appointed the Rev. J. H. Bristow to Louisville, and Bro. Bristow and his beloved wife came and entered upon their work and organized eighteen faithful souls into the Methodist Episcopal Church, on Sunday, March 19, 1865, and meetings for regular Sabbath worship were agreed upon to be held at Relief Hall at 11 A. M. and 4 P. M. until a better house could be obtained. Of the original eighteen charter members of what is now Trinity Methodist Episcopal Church, we know of but two who are still members of the church militant, viz., Mrs. Elizabeth S. Riley and Mrs. Hannah E. Matthews, *nee* Ongley, daughters of the Rev. W. H. Ongley. These sisters reside in Louisville to-day, and are members in good standing of Wesley M. E. Church, Twenty-third and Jefferson streets.

A class was also organized which met every Thursday at the home of Rev. W. H. Ongley, 512 East St. On the following Sunday after the organization of the church six additional names were added to the original eighteen, and Dr. C. B. Parsons, Presiding Elder, and Superintendent of the Central Kentucky Mission, preached a thanksgiving sermon to a large audience at the Masonic Temple in the afternoon. We also note that in the early life of the church good spiritual help

was afforded by brethren of the Christian Commission—Methodist preachers from the state of Michigan.

Hardly had the little flock been launched into the world as a church, when the news came that Abraham Lincoln, President of the United States, had been struck down by the bullet of a cowardly assassin, and on Sunday, April 16, 1865, Rev. J. H. Bristow, with spirits crushed, appeared before the sable-draped desk and read a chapter from the Lamentations of Jeremiah and preached a very effective discourse, taking as a text, Lamentations of Jeremiah, third chapter and twenty-fourth verse: "The Lord is my portion, saith my soul; therefore will I hope in him."

Although the nation mourned and the church could not see what the outcome would be, they hung their faith upon God and at this time began casting about for a better house of worship. A social meeting was held, and temporal and spiritual matters concerning this new move were freely talked of and many subscribed to the enterprise, and a house and lot on Market Street near Eighth, which had been occupied by the Baptists and owned by the Universalists, was purchased. Before removing from Relief Hall the following resolution was unanimously passed:

"*Resolved*, That, as a society, we offer the Mayor of the City, Wm. Kaye, Esq., our sincere thanks for the use of this Hall for the past few weeks. J. H. BRISTOW, *Pastor*.

"April 16, 1865.

W. H. ONGLEY, *Sec'y*."

The opening services in the new church were held on April 23, 1865, and the Pastor, Rev. J. H. Bristow, preached in the morning, taking as his text, Nehemiah, tenth chapter thirty-ninth verse. In the evening of this same day, Rev. Copeland, from the Michigan Conference, preached to a large and respectable congregation. Thirteen substantial members united with the church on this day, among whom we notice the name of our beloved brother, Wm. James, who is, at this time, still living, and an honored member. On the following Sunday, April 30th, a Sunday-school was organized, and Rev. H. H. Monroe was elected its first Superintendent. The history of this Sunday-school is unbroken and constitutes a sep-

arate chapter in this book. On this day, also, the new house was formally dedicated by the Presiding Elder, C. B. Parsons, and following the discourse a collection was taken to defray expenses and pay for fixtures purchased of the Baptists, and in response thereto \$162.55 was raised, and in the evening Dr. Parsons discoursed to the congregation from the words, "All things are now ready." Several additions are again noted on this day.

Financial obligations rested heavily upon the little flock, and it was decided that the pastor, Bro. Bristow, should visit the Erie Conference and points in the State of Ohio, on a collecting tour in behalf of the church, and it is fitting that this history should record the financial assistance bestowed by the brethren elsewhere for the furtherance of the standard of the Methodist Episcopal Church. We therefore append such contributions as were realized, giving due credit to the donors. If any of them are still living and are permitted to see this history, it must be a source of great satisfaction to them to know that their investment in the work of the Methodist Episcopal Church in Kentucky, has yielded such a fruitful harvest.

From the Erie Annual Conference.....	\$202 00
From the citizens of Jamestown, N. Y.....	128 00
From Father Bancroft, Meadville, Pa.....	5 00
Collected at M. E. Church at Meadville, Pa.....	110 05
From citizens of Warren, Ohio.....	63 05
From a few persons at Youngtown, Ohio.....	8 00

On a subsequent trip to New York City we note that Brother Bristow collected \$1,641.40, and among the contributors we find J. C. & W. F. Havemier, whose names of late have become quite familiar through the current dailies. Handsome donations were received from the following churches: Beckman Hill, Willett Street, John Street, Kipp's Bay, and Washington Square, and the Board, upon Brother Bristow's return and report, passed the following resolutions:

Resolved, first, That we hereby tender our sincere thanks to Rev. J. H. Bristow for his unwearied efforts in raising funds for the liquidating of our church debt, and that we heartily sympathize with him in his present illness, brought on, probably, by these exertions.

Resolved, second, That we owe a debt of gratitude to those

brethren and friends in the North and East who so nobly heeded the call of our pastor, Rev. J. H. Bristow, and have so materially aided us in this our time of need.

Resolved, third, That, not forgetting whence all our blessings flow, and that He disposes the hearts of men to give of their abundance to aid in the extension of His kingdom, we hereby acknowledge the munificence of these brethren beloved as the almoners of His bounty, and our thanks to God and prayers for them shall rise in unison at the Throne of Grace for their continued prosperity and usefulness, and that they may abound in every good word and work.

Resolved, fourth, That the New York Methodist papers, the *Western Advocate*, and other of our papers, be requested, if they please, to copy these resolutions.

Before this chapter closes our readers will be interested to know that at the Official Board meeting held October 28, 1865, it was announced that Sister Fanny Speed had united with the church by letter. It is worthy that special mention be made of this fact, inasmuch as Sister Speed has been of such material help in the establishment of the Methodist Episcopal Church in Kentucky. As we take a retrospective view of the assistance rendered to the cause of Christ by Joshua F. and Fanny Speed, your historians deem it fitting that a sketch of these two chosen vessels of the Lord be presented to our readers introducing them in chapters apart. Sister Speed's interest in the church was intense from the very beginning, and we note that on January 8, 1866, the Official Board passed the following resolution:

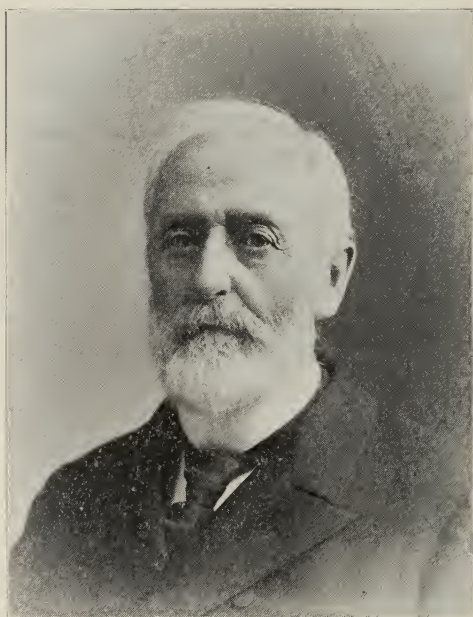
Resolved, That the very neat and beautiful sacramental service presented by Sister Fanny Speed, is highly appreciated, and that a hearty vote of thanks be tendered her.

The fourth Quarterly Conference, in January, 1866, found the Market Street Church in quite a flourishing condition. The pastor reported a gain in membership for the quarter of 34, and a total membership of 90, with the notation of the fact that "some were not doing as well as could be desired," and that therefore not more than 70 or 75 should be reported to the Conference as members of the charge. At this conference, after due examination in doctrines, etc., according to the Discipline, Revs. W. H. Ongley and H. H. Monroe, as local

preachers, were severally recommended for ordination as Deacons at the ensuing Annual Conference, and the Rev. W. H. Black, who had been acting as pastor *de facto* during the absence of the Rev. J. H. Bristow while on a collecting tour, offered his resignation, and he was tendered a vote of thanks and salary to the end of the conference year. And thus ended the work of the first conference year, a partial year only—a work of which the little congregation might well feel proud, and for a time the charge was in the hands of the Annual Conference, and as to what the Annual Conference did with them must make another chapter in this book. Of one thing we are sure, that such energy and zeal as were displayed by the little handful which originated the work, must meet its reward, and the Spring of 1866, found them in a position to achieve yet greater and more glorious results for the cause of Christ and the doctrines of Christianity as set forth in the teachings of the Methodist Episcopal Church.

Rev. J. H. Bristow died March 1, 1870, and was buried in beautiful Cave Hill Cemetery in Louisville, Ky. Sister Bristow survived him thirty years, and was a member in Trinity Church until her death, April 22, 1900, at the home of her daughter, Mrs. Carrie Troxler.





REV. W. H. BLACK,
SECOND PASTOR.
1866-1868.

CHAPTER II.

SECOND YEAR ACTIVITIES.

THE Annual Conference sent the Rev. W. H. Black, who had been pastor *de facto* part of the previous year, as the regular pastor, and also made a change in the Presiding Eldership, the Rev. J. Foster succeeding the Rev. C. B. Parsons. During the first quarter the records show that two persons removed without letter, two by letter, and that seven were discontinued, but after all a net gain for the quarter of nine members.

In the pastor's report it is noted that the church is in a healthy state with promise of good ahead, but that the class and prayer-meetings were broken in upon by improvements going on in the church. These improvements consisted of papering the walls, painting the wood-work, cushioning the seats, working over the windows, putting up Venetian blinds, new platform and pulpit, new doors, new front fence, sodding the yard, painting the front and sides with composition, putting in new carpets, new chandelier and gas fixtures; showing that with the increase of membership there was a desire for better things, and no doubt the congregation of that day enjoyed their new surroundings as much as does the congregation of to-day the beautiful structure which is the outgrowth of all these years of toil and labor.

The salary of the pastor was fixed at \$1,200 per year, and the salary of the presiding elder at \$20 per quarter. During these years the old-fashioned class-meeting was still in vogue, and it was the duty of the class-leaders to collect these salaries from their classes, which numbered four, in the church at that time.

It is the opinion of your historians that closer attention was given to the question in the Discipline, "Are any walking disorderly?" in the early days of Methodism than at the present time, for in looking over the record we find that while the church was very much in need of a substantial membership,

she did not, however, countenance having a membership which was not living in harmony with the scriptures and the Discipline. At the very beginning of the conference year a committee was appointed to wait on Brother —, concerning the closing of his store on the Sabbath day. This committee reported as follows: "Had a talk with Brother — about his wrong doing, after which he resolved for the future to close his place of business on the Sabbath." The brother evidently did not keep his resolution, for we note that in August of that same year, notice was sent him from the Board requesting him to withdraw from the church. We find another brother reported as having been drunk, "being overtaken in a fault," and so commended to the pastor and leader. What disposition was ever made with the case is not recorded. We find another instance where a brother was recommended for full fellowship, and the Official Board becoming satisfied of his immoral conduct and of his attempting a deception upon the church, the recommendation was revoked; proving, in this instance, at least, the advisability of having a probationary system, as in this case it was not necessary to bring the matter to a trial, as it would have been had he been a full member in this or any other church, and his name was simply dropped.

At the Official Board meeting in May, 1866, quite a number of names were called up under the question in the Discipline, "Are any wilfully neglecting the means of grace?" and their cases adjudged as proper subjects for admonition.

It is worthy of record to note that John J. Broeg united with the church on probation in May, 1866. Brother Broeg was, for years, the Librarian of the Sunday-school, and is worthy of honorable mention in that he had the honor of lettering the corner-stone of the present new church edifice. He did this work as a labor of love, in the evenings after his regular daily toil was over. Brother Broeg is, at the present time, the efficient Superintendent of Epworth Methodist Episcopal Church, M Street, between Fourth and Fifth.

Even during this second year of church life we find that at almost every meeting of the Official Board, money was appropriated for the relief of the poor within the church.

The following memoranda will be of interest to those readers who remember the Rev. W. H. Ongley. It is written in his own hand, and the event was a serious loss to the church at the time:

"The undersigned and his family (connected with the organization of this society from the first) spent their last Sabbath (October 14th, 1866,) with this dear people, previous to leaving for the state of Indiana; and gifts of remembrance were made them, through the officers and members of the Sunday-school, for their devotion to its interests.

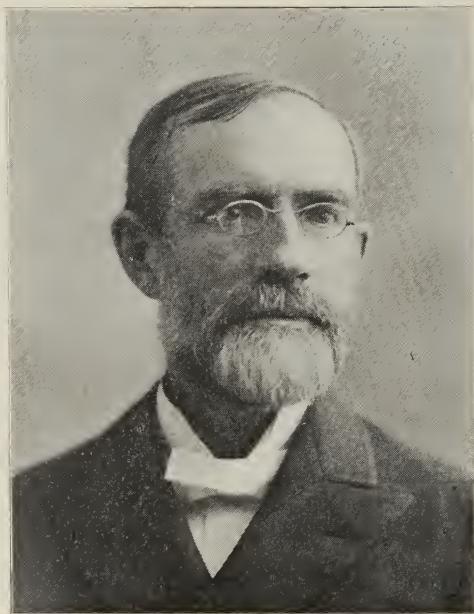
W. H. ONGLEY,

"Late Sec. of the Official Board."

We are glad to record the fact that Brother Ongley returned from Indiana, and was again connected with the church and died in her communion. His last hours were unconscious to temporal surroundings, but his quotations of scripture and his attempts to sing the songs of Zion, gave evidence of the fact that he was having blessed fellowship with his Lord and Savior, whom he had served so long and so well.

The first watch-night service in the history of the church was held on December 31, 1866, and was a real benediction, and the little flock looked forward into the new year with faith, and hope was resting sweetly in every heart. The pastor especially seemed to be much encouraged by the outlook, but hardly had a month passed until, on the 18th of February, 1867, Rev. W. H. Black, the beloved pastor, was called into the valley of affliction to mourn the death of his son Willie, aged 10 years and 10 months. Willie was the first fruit gathered home from the Sunday school revival. Since then many Sunday-school scholars have passed through the river of death, and we trust as safely as did Willie Black. Almost the last words he spoke were, "I am not afraid to die."

The close of the year showed seventy-two members in full connection and thirty-eight probationers. Quite a little sum of benevolences was sent to the Annual Conference, and before the Rev. Black left the city for conference his salary was paid him in full, and altogether the charge seemed to be in a prosperous condition. The Rev. W. H. Black is, at the present time, a resident of Washington, D. C., living at No. 1130 Fifth St., N. W., is well along in years, but is employed in the Government service, Pension Department.



REV. DUKE SLAVENS,
THIRD PASTOR.
1868-1870.

CHAPTER III.

ASSETS AND LIABILITIES.

THE Spring of 1869 found the Market Street Church with a new pastor, Rev. Duke Slavens, and the first item of interest that attracts our attention is the organization of a Young Peoples' Society, with John Carson as leader. We are unable to give any further information as to the success of this Society, as no record seems to have been made further in the matter; but we do find in August, 1867, that the name of Brother Richard James was recommended for license to exhort, and after some remarks the recommendation was laid over until the next meeting, for the purpose of having Brother James present, and on August 26, 1867, the Official Board met, Brother James being present, and the object of the meeting was stated to be the consideration of the recommendation to license Brother Richard James as an exhorter in the church. Judging from the records, if some of our local preachers had to go through the examination which Brother James did, in order to obtain their license, we fear the representation would be very materially diminished. Brother James was called upon to give his views on a certain point touching the "doctrine of the apostles forgiving sins." But we judge that Brother James must have been orthodox, for after some remarks by nearly all of the Board, a motion was made that Brother James be recommended as a suitable person to be licensed to exhort, which motion carried. We notice that on the following week at the Official Board meeting, Brother James was reported as being sick, at which we are not surprised, considering the ordeal through which he passed the week previous.

In the Fall of 1867, John Carson, who has heretofore been mentioned as the leader of the young people, presented to the Board the idea of a Mission Sunday-school in the upper part of the city. This suggestion was amended and it was resolved to urge the necessity of an afternoon Sunday-school in the

church, in addition to the morning school, and for a short time this idea was carried out.

In January 1868 the question of the propriety of purchasing a lot and building a chapel thereon, was brought before the Official Board, and later a committee reported that they had examined several lots and found some very desirable. The report was accepted and the committee continued. This committee seems never to have reported again, and the project evidently fell through.

In February, 1868, the church began to be interested in financial matters, and no doubt the pastor was beginning to feel the need of money for his services, and a motion prevailed to request the Conference Missionary Committee to appropriate \$400 to the Market Street Church. We note that Bro. Slavens very generously proposed to the Board that if they would make him up \$1,400, he would report his claim satisfied to the Conference, although his salary had been fixed at \$1,600. This proposition the Board accepted, and the Estimating Committee for the following year pledged the church for \$1,000 for the pastor's salary, it being generally understood that the missionary society would appropriate \$400, making the total salary, \$1,400.

The report from the Trustees to the Fourth Quarterly Conference in January, 1868, is quite interesting, and we therefore give the figures here as reported at that time:

ASSETS.

Original cost of property.....	\$13,000 00
Improvement of property.....	1,726 49
Church furniture.....	421 55
Sunday-school furniture.....	4 0 00
Stoves.....	95 00
Total.....	<hr/> \$15,643 04

LIABILITIES.

Due on church debt.....	\$10,207 59
Interest on debt.....	303 14
Other indebtedness.....	375 02
Total.....	<hr/> \$10,885 75
Actual worth of the congregation....	<hr/> \$4,757 29

The above report shows that the church must have had a great faith in the ultimate outcome for, with a membership as small as they had at that time, \$10,885.75 would otherwise have seemed appalling. We are inclined to think that the Official Board of the present membership would have had a considerably greater degree of comfort, had they been aware of this little matter of history, during the erection of the present building; for, when the debt of the present structure reached the figure of \$10,000, many began to question as to how it would ever be liquidated. Had they known that their predecessors of thirty-two years before met the same conditions with one-third the membership, and possibly even a less ratio in wealth, they certainly would have been saved considerable anxiety and mental strain. All history goes to prove that a house erected to the service of God can be built upon a different proposition than a commercial enterprise, because of the fact that the element of faith enters into it, and God always honors faith appertaining to His glory.

Mrs. Speed soon became interested in the financial condition of the church, and at a called meeting of the Board on October 13, 1868, a letter was read from Brother Barker, of New York, in answer to one from Sister Speed, expressing a deep interest in the church enterprise. A letter was also read from Bishop Clark, which resulted in the Board pledging the church to raise the sum of \$2,000; Bro. Barker pledging himself to raise \$4,000, and Joshua Speed pledging \$5,000, making a total of \$11,000, all pledged conditional upon the whole amount being raised. We presume that incidentally this solution of the financial problem was the cause of the Official Board deciding to hold a thanksgiving service, and arranging all the details for such a service. Bro. H. H. Monroe was to open the meeting, Brother Nadal to make the first address, giving the causes of thanksgiving from a national point of view; Brother Mall to make the second address, subject, "Spiritual Causes of Thanksgiving"; Brother Hill the third address, subject, "Material Prosperity," and the last address by the pastor, subject, "Home and Domestic Causes of Thanksgiving." The Board also concluded to invite Philip

Phillips to give an evening of sacred song on February 12, 1869. Whether this song service was the means of electing Bro. O. Deshler to take charge of the public singing, your historians are not prepared to state; but elected he was, and the use of the church was granted him for the purpose of teaching vocal music to the members of the Sunday-school and the congregation. A year later a vote of thanks was tendered to Brother Deshler for his services as chorister for the past year. We take it for granted that the spiritual interests of the church during this time were well taken care of, as we note that several brethren were called before the Board to give their reasons why they had failed to avail themselves of the communion service on the Sunday previous.

The Kentucky Annual Conference was invited to hold its session of 1870 in Louisville, but the Conference went to Maysville instead. The invitation was, however, renewed the following year and the Conference of 1871 was held in Louisville for the first time since the division of 1844.

On the eleventh day of October, 1869, the Market Street property was sold, and the pastor and Brothers Wil'iam James and H. H. Monroe were appointed a committee to wait on the School Board and ask permission to occupy their chapel in the Male High School building. It seems that the sale of this property was made in order to allow certain embarrassments hanging over it to be removed, for in 1870, Richard James, who was secretary of the Board at that time, wrote in the records that the property had been repurchased and now enjoyed a freedom from embarrassment that it had never known before. As to just what the details of the arrangement were can not be stated, nor is it material.

An interesting and at the same time a suggestive item to the present Official Board, is the fact that in the year 1870 a protest was filed before the City Council objecting to the "coffee house" on the northwest corner of Market and Eighth streets. We presume it was effective, in that it was heard before the Council, an elective body, rather than before a license board, as it is to-day.

Rev. Duke Slavens, the pastor during these years, is still

living and ministering at the present time to a congregation in Adams, Nebraska.

The Annual Conference held at Maysville in 1870, presided over by Bishop Thomson, sent as pastor to the Market Street Church, the Rev. J. McKendree Reiley, and early in the year the church became missionary in character, for we note that Brother H. H. Monroe was granted leave to remove his class from the church to the Mission Rooms of the church, on the corner of Seventeenth and Main streets. A report from the pastor in midsummer of the year of 1870, is worthy of note, and is as follows: "As to the general condition of the station, in some respects it is very hopeful; the finances have very much improved. The prayer-meeting congregations have also improved, and the number who attend on the ministrations of the word are said to be largely in advance of what has been usual here. Over twenty persons have united with the church by letter and on probation. It is apparent to the pastor, as indeed it is to all, that we need a more attractive house of worship with more desirable surroundings. In regard to the general benevolent enterprises of the church, a branch of the Woman's Foreign Missionary Society is in contemplation, but the attempt has not yet embodied itself in form."





REV. J. MCKENDREE REILEY,
FOURTH PASTOR.
1870-1872.

CHAPTER IV.

FROM MARKET TO THIRD STREET.

IN August of 1870 the Trustees requested the privilege of selling the church property, which was granted, the price to be \$8,000—\$2,000 of the same to be cash in hand. A committee of three was appointed to sell the property, consisting of Bros. Barker, Richard James, and A. Gunther; the same committee was also asked to secure a place of worship in case the sale was effected. But the parties proposing to buy failed to make any definite offer for the church and the arrangements fell through. In connection with this the church had to suffer the mortification and a financial loss through the dishonesty of one of her probationers, who had sufficiently gained their confidence to be appointed a collector of the pastor's salary, and who had collected and failed to return, and left for parts unknown, taking with him the church's money and other things to which he was not entitled. Before passing we deem it well to note that Sister Gabriella Buckner, lately deceased, and some eight other members of the Church, South, cast their lot with the Market Street Church.

The pastor's salary was placed at \$2,000, and the subscriptions toward the paying of the same are worthy of note. There were two subscriptions for \$500; four at \$100 each; three at \$50 each; nine at \$25 each; and the balance in small amount, the smallest being one subscription of \$5.00. A vote of thanks was extended to the Official Board of the Methodist Episcopal Church at Jeffersonville, Indiana, for their kind offer to entertain a portion of the preachers attending the Annual Conference. A similar vote of thanks was extended to Centenary and Wesley Chapel churches of New Albany for a similar kindness. The following letter was so intensely interesting and refreshing to the Committee on Historical Research that we publish same in full:

“LOUISVILLE, KY., Feb. 20, 1871.

“To the Joint Official Board, Louisville Station, M. E. Church :

“DEAR BRETHREN: One of your members, Brother Richard James, has unofficially communicated it to me as the ascertained wish of your entire body that I should remain your pastor, and that of the congregation you represent, another year, proposing to compensate me for my services by the assurance of \$2,500 salary, with the understanding that you will make it \$3,000 if practicable.

“While I highly appreciate your preference for me, I decidedly object to the mention of \$2,500 at all as a salary for me, or the making of that sum in any sense a radiating point for your efforts toward my support, knowing as I do from the experience of the current year in the press of living, etc., that it would not be enough to make me comfortable in my situation. I prefer, under all the circumstances, to remain with you, and will do so, the appointing power acquiescing, providing the salary remain at what it now is, \$3,000, with the present furniture privileges undisturbed, and that your exertions all look toward that sum, agreeing for my part that if, after having made your utmost reasonable effort and sacrifice in the fear of God, it shall appear that you can not reach that sum, then I will take one common Lord and Master for the remainder, and consider the debt paid.

“Hoping that you will consider this whole subject prayerfully, and reach the wisest conclusion, I remain,

“Yours truly, J. MCKENDREE REILEY.

“N. B.—Please to return your action acquiescing or otherwise in my proposition as above stated as early as may be in writing.

“J. MCK. R.”

The Doctor's communication was accepted and adopted, and he was returned as pastor by Bishop D. W. Clark, the Conference convening in Louisville at the time. Immediately after Conference, subscription books were placed in the hands of the trustees and others to receive subscriptions looking toward the erection of a new church, and the following persons were appointed a Building Committee: Joshua F. Speed, Col. J. F. Buckner, and Richard James. The pastor had previously written the Church Extension Society in relation to the appropriation for a church edifice in Louisville, to which the Society replied through the Secretary, A. J. Kynett, that it would not be possible for the Society to give \$10,000 for the project, but they had some hope that the Society would authorize a liberal appropriation. In a later letter, under date of

December 5, 1871, Secretary Kynett writes that the General Committee authorizes an appropriation of \$6,000 within the Kentucky Conference; \$5,000 of which amount was to be applied at Louisville, and enjoins the church to secure a first-class location on a corner lot and build a chapel, with a view of erecting a permanent building. A vote of thanks was conveyed to the Corresponding Secretary of the Church Extension Society by the Board of Trustees for this liberal appropriation, and on December 26, 1871, a called meeting of the Trustees was held for the purpose of meeting Mr. Joshua Speed and hearing his views as regards the steps to be taken to obtain a new church. Mr. Speed stated that one of the Trustees of Calvary Church told him that they would sell their church for \$25,000, whereupon the pastor, Dr. Reiley, and Bros. James and Monroe were appointed a committee to examine the said property and report its condition to the Board. This committee examined Calvary Church and brought in their report showing its advantages and its disadvantages both in the location and the building. The report was accepted and the committee was discharged. The Trustees approved the purchasing of Calvary Church, corner of Third and Guthrie Streets, at the price of \$25,000, provided that the Church Extension Society would appropriate \$5,000 in cash and two bonds of the Society for \$2,500 each, payable on the 1st of July, 1873, and the 1st of July, 1874, with interest, and provided that Joshua Speed would give a similar amount on the same, or better terms, and Brother Bruce, the Presiding Elder, and the pastor, were appointed a committee to proceed to Philadelphia to ascertain what the Church Extension Society would do in the premises. Their visit to Philadelphia resulted in Chaplain McCabe and Brother Shinkle coming to Louisville and looking over the ground. At this point, Calvary Church declined to sell for less than \$30,000, and Brother Shinkle made a proposition to the Board that he would subscribe \$4,000 for the purchase of Calvary Church, payments to be made in installments of \$1,000 each, and provided the congregation could take possession of said church free of debt. The following resolution was adopted:

“Resolved, That we hereby express our earnest appreciation of the visit of the Rev. C. C. McCabe and Amos Shinkle, Esq., at this important juncture in the history of our church in this place, and that we tender to these gentlemen our gratitude for the practical interest they have taken in our affairs, the former by pledging the Church Extension Society for an extra \$5,000, and the latter by subscribing \$4,000 towards the purchase of a suitable place of worship for our congregation.”

At a meeting of the Board held on January 9, 1872, Mr. Joshua Speed reported that the vestry of Calvary church had tendered their property, through Mr. Pindall, for the sum of \$25,000, payments to be \$12,000 cash, one Church Extension Society bond for \$2,500, due July 1, 1873, with interest, and another for the same amount due July 1, 1874, and the remainder on or before one, two, or three years. The vestry of Calvary Church pledged themselves to make the title good. Dr. Kynett, of the Church Extension Society, suggested that Mr. DePauw, of New Albany, probably would advance the \$5,000 promised by the Church Extension Society, and the pastor, Dr. Reiley, was requested to see Mr. DePauw in connection with the matter. He did so, and Mr. DePauw kindly agreed to honor a note for \$5,000 drawn by the Trustees of the Market Street Church, to be paid with interest, as soon as the money was received from the Church Extension Society. Brother DePauw was officially thanked for his kind offer, after which Dr. Reily reported that he had received a draft from the Church Extension Society for \$5,000, which was handed to Mr. Speed to consummate the purchase of Calvary Church. The committee appointed to purchase Calvary Church was also constituted a committee to sell the Market Street Church property on whatever terms they might deem most advantageous.

From the records it would seem that prior to this time the Market Street Church property had gotten into Chancery Court, and that the property through the court sale brought \$7,575, leaving a debt of \$3,425 unsatisfied. The Trustees of the Unitarian congregation, to whom the debt was due, agreed not to exact this balance, but to give a written release from the same. Through their attorney, Hon. Jas. Speed, they formally released the Trustees of all former indebtedness to the Unitarian

rian congregation, and the property was thereupon immediately bought back by the congregation from Joshua Speed, who had purchased it through Chancery Court, and Mr. and Mrs. Speed passed over the property to the Trustees; and when Calvary Church was bought, the same committee, as heretofore stated, had the legal right to sell the Market Street property. Possession of the church known as Calvary Church, Third and Guthrie Streets, the present site, was given April 15, 1872, but repairs being needed, the church was not opened as a place of worship until the fourth Sunday in June, 1872. The opening was attended with appropriate services, Rev. Duke Slavens, a former pastor, making the opening prayer; Rev. D. Stevenson, who succeeded Rev. J. McKendree Reiley to the charge, being appointed by Bishop Levi Scott at a session of the Annual Conference at Covington, reading the scripture lesson, and the sermon being preached by Bishop Thomas Bowman, after which, the Bishop recognizing the previous dedication, dedicated the church anew in the name of the Methodist Episcopal congregation. In the afternoon a childrens' meeting was held at which addresses were made by Rev. Duke Slavens, Rev. Mr. Heywood, of the Unitarian Church, the Rev. Mr. Turner, a Methodist preacher of New Albany; Rev. E. W. Schon, of the M. E. Church, South, and under whom, as pastor, the church had been originally built. A cordial hand-shaking while singing "Shall We Gather at the River," closed the afternoon service. At night the opening prayer was made by Rev. William Pratt, of the Baptist Church, and the Bishop preached again, the service closing with a prayer by the Rev. N. Callander, of the Cincinnati Conference. And thus was ushered in a quarter of a century of militant church life, the struggles, trials and victories of which remain to be recorded in future chapters.



"OLD TRINITY." CHURCH AND CHAPEL.
1872-1898.

CHAPTER V.

A NEW NAME, "TRINITY."

RECOGNIZING the intense interest and substantial assistance afforded by Brother and Sister Speed, a resolution was offered and adopted that Mrs. Fanny Speed be requested to name the new church and in response thereto Mrs. Speed notified the Board, through Dr. Stevenson, that she would name the new church, "Trinity." The name was unanimously adopted by the Board, April 24, 1872. The old Market Street church was sold in July, 1872, the deed of conveyance from the Trustees of the church to J. W. Henning was made, and we note that it was stated in the deed, the payment of \$8,000 was cash. The amount of cash actually paid, however, was \$5,500, and for the remainder Mr. Henning's notes at one and two years were taken, with Joshua F. Speed as security. The committee on the purchase and sale of the property was discharged.

The congregation having now become settled in their new home, we note that an examination of the records was made and all of those names of members who could not be located, were given to the Stewards and if reported by them "Not found," were dropped from the rolls. One brother was dropped from the records, he having joined the Christian Baptists. The membership of the church at this time numbered about 125. Quite a number of new members were received, but there were also a number of removals with and without letters. Dr. Stevenson, the pastor, writes in his report that "While possibly the membership and Sunday-school has suffered somewhat from the change from Market Street to Third, altogether, however, there is reason to congratulate ourselves that our prospects are as fair as they are. I think the crisis is passed and from this time we shall grow slowly, it may be, but surely, in members and influence," a prophecy which has been veritably fulfilled. Attention was given to the West End Mission at 17th and Main Streets, Rev. H. H. Monroe being designated as its

pastor and reports that a number of the older children have been led to embrace Christ as their personal Savior. The Mission labored under great disadvantages for want of a room on the ground floor, the hall which they occupied being on the third floor and the stairs being badly constructed. At an adjourned meeting of the Fourth Quarterly Conference held February 10th, 1873, a report of the Trustees was submitted which is very complete and interesting in its figures. We herewith publish the same in full. By way of comment we would call attention, not only to the munificent gifts on the part of the Church Extension Society, Brothers Speed and Shinkle, which certainly are worthy of note, but to the fact that in those days, as now, a war tax had to be paid and \$8.00 of the money went to help "Uncle Sam" pay his Civil War expense bill. We also call attention to the fact that after appropriating \$248.33 to the Board of Stewards in order to pay the preacher in full, they still had a balance of \$410 left in the Treasury to carry on the work of the Conference year 1873-4.



FINANCIAL REPORT OF TRUSTEES.

Purchase of Calvary church by Trustees.	\$25,000 00
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PAID FOR AS FOLLOWS:

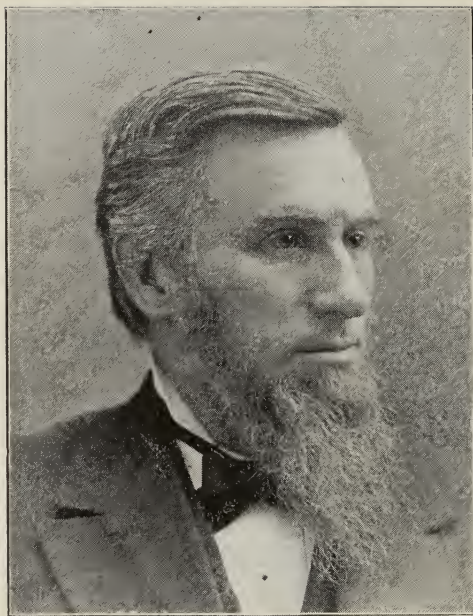
April 15, 1872, By cash as per deed.	\$12,000 00
Two (2) Church Extension Society	
bonds at \$2,500.00 each.	5,000 00
Trustees' notes:	
Due one (1) year \$2,500.	
" two (2) " 2,500.	
" two (2) " 500.	
" three (3) " 2,500.	8,000 00
	25,000 00

SUBSCRIPTIONS.

Church Extension Society in cash.	\$5,000 00	
" " " " bonds.	5,000 00	\$10,000 00
Joshua F. Speed in cash.	7,000 00	
" " " in notes 6, 12, 18 mos	3,000 00	10,000 00
Amos Shinkle, January, 1873.	1,000 00	
February, 1873.	1,000 00	
March, 1873.	1,000 00	
April, 1873.	1,000 00	4,000 00
Market Street Church sold for		8,000 00
Total.		\$32,000 00

EXPENDED.

Trinity church.	\$25,0 0 00	
Lien on Market Street church.	2,685 64	
Improvements and furniture.	2,566 03	
Stamp on deed.	8 00	
Interest, 1, 2, and 3 years.	9 30 00	
Repairs on furnace.	106 10	
Pyne & Creighton.	16 00	
Appropriated to Board of Stewards	248 33	
Balance in treasury.	410 00	\$32,000 00



REV. D. STEVENSON, D. D.,
FIFTH PASTOR.
1872-1875.

During the year 1873 a storm swept over the church which, while it did not wreck her, at the same time, very greatly crippled her, the effects of that period being felt even until this day. On account of the absence of the written record in the matter, your historians can only give such data as is official, and recite such facts as are recorded. We find that at a meeting of the Leaders and Stewards held on June 9, 1873, in response to the question: "Are any wilfully neglecting the means of grace?" the names of Robert James, his wife, Margaret James, Richard James and his wife, Andrew Hartman and his wife, I. P. Kelley, W. N. Matthews and his wife, Albert E. McIntyre and his wife were reported. At a meeting of the Leaders and Stewards on July 28, 1873, when the same question was asked, no new cases were reported, but during the discussion of this question, the meeting was interrupted by the appearance of six persons who presented the following letter:

"LOUISVILLE, KY, July 28, 1873.

"Past r of Trinity M. E. Church and the Members of the Official Board:

"The undersigned members of Trinity M. E. Church believing that you desire to have our connection with the church severed, would respectfully demand that if any charges stand against us, that we be brought to trial without delay.

"W. N. MATTHEWS,

"RICHARD JAMES,

"P. H. BONHAM,

"I. P. KELLY,

"A. HARTMAN,

"ROBERT JAMES."

This communication was read, and the pastor stated that he would take the opportunity to follow out the instructions of the Discipline, and that was to warn them of their conduct in wilfully and habitually neglecting the means of grace. He desired them to do their duty. If they did not, the church did not desire a trial, and would rather they would withdraw, but that the Church had its rights and would judge how long to allow their conduct to continue. As a result of this storm, as we have been pleased to term it, we find that I. P. Kelly, A. E. McIntyre and W. N. Matthews were excluded from the church. That Andrew Hartman was allowed to withdraw pending trial, and then on July 4, 1875, we find in the pastor's report, that Mrs. Eliza James and Mrs. Carrie Hartman had joined the

M. E. Church, South. In October in the pastor's report, he states that six have gone to other churches. This, in brief, gives a summary of the final disposition of the names first mentioned for "wilfully neglecting the means of grace." The records state, in behalf of Robert James, that he expressed a purpose not to attend the services of the church for that particular conference year. Richard James was the Sunday-school superintendent at the time. The causes incident to these brethren remaining away from church services not being written history, prevents your historians from publishing anything but the facts as they are found. Suffice it to say that it is a lamentable fact that such history should have been made.

Evidently some of the members who were expelled or allowed to withdraw, intended to become members of the West End Mission, over which Rev. H. H. Monroe was the pastor, for we find that in June of 1874, the Official Board passed the following resolution:

"Resolved, That this Official Board enter their protest against the Rev. H. H. Monroe receiving any of the members expelled from this church until they render Disciplinary satisfaction to this church."

Brother John Brooks, one of the founders of Epworth Church, and now a resident of Salem, Indiana, was reported in October of 1874, as neglecting the means of grace, but in November of the same year, a paper was presented to the Leaders' and Stewards' meeting, signed by Brother Brooks, expressing sorrow, if, by seeming to connect himself with the persons excluded from the church, he had done either the church or the pastor any wrong, and regrets if, by absenting himself from the church, he had seemed to be actuated by any improper motive. After the reading of this paper, Brother Brooks was granted a letter of transfer to the West End.

Financially, the church seemed to be at this time in a good condition, for the amounts apportioned to the church for the support of the ministry was as follows:

Preacher in charge.....	\$2,400
Presiding Elder.....	110
Bishops.....	15
Conference claimants.....	40

The spiritual interests of the church, gathered from the pastor's reports, would indicate that the Sunday-school had an average attendance of about forty-five, and that all the means of grace were well attended and the services interesting.

At the third Quarterly Conference held on October 31, 1874, Richard T. Stevenson, having been recommended by the Stewards' and Leaders' meeting of the charge, as a suitable person to be licensed to preach, and this conference being well satisfied with his qualification as required by the Discipline, it was unanimously ordered that the license be granted him. Richard Stevenson was the son of Dr. D. Stevenson, the pastor of the church at that time, and is now a Professor in the Ohio Wesleyan University at Delaware, Ohio, and has, on several occasions, very acceptably filled the pulpit of Trinity Church, and expects to be present at the dedicatory services in connection with the new church edifice. The conference year of 1875 closed with both preacher in charge and Presiding Elder's salary paid in full. This year also ended the labors of the Rev. Dr. Stevenson as pastor of Trinity Church. Since then, and up to his decease a short time ago, Rev. D. Stevenson was the very efficient President of Union College, at Barboursville, Ky.





REV J. S. CHADWICK,
SIXTH PASTOR.
1875-1878.

CHAPTER VI.

A PERIOD OF PROGRESS.

THE Forty-eighth Session of the Annual Conference was held at Louisville, Bishop R. S. Foster, presiding, and the Rev. Duke Slavens, a former pastor of the Church, as Secretary. During the session of this conference, and through the instrumentality of Brother Amos Shinkle, Covington, Ky., whose interest in Trinity Church we have already noted, the Rev. J. S. Chadwick was appointed to the charge, and from the very beginning we note the increase in the attendance at the Sunday-school, and all divine services. It might be interesting just at this time, to insert the familiar names of some who came into the church during the early ministry of Rev. Chadwick. We record with pleasure the names of Bro. Leon Rosengarten, Frank D. Carley, Nannie Jones, Rebecca McReady, and the return of Rev. W. H. Ongley and Mary B. Ongley, one of the founders of the church, and heretofore mentioned, from Indiana. The following, extracted from the pastor's report to the Quarterly Conference held on July 3rd, 1875, is worthy of note:

"I am happy to report that the congregation has largely increased since conference. Many new families are identifying themselves with the Sabbath services in our church, and a few are taking special interest in our spiritual and temporal prosperity. The members of our church and congregation seem greatly encouraged in their work, and many hearts are devoutly praying that God would graciously revive his work. The Wednesday night lecture and prayer meeting are well attended and are of deep spiritual interest.

"As pastor of the church I desire to call the attention of all the church officers to the fact that our church very much needs internal cleaning, and if this can be accomplished, I believe it will greatly add to our prosperity and the glory of God. The walls might be washed, the ceiling calcimined, and otherwise improved. I would like very much also if the Board would take some action with reference to changing the altar arrangements of our church.

While the present platform may have added to it some architectural beauty, I regard it as a hindrance to our Methodistic way of church service; besides, when funerals are held in the church it is impracticable conveniently to locate the coffin containing the remains so that persons can pass to view the same. I believe that the entire expense of the improvements here suggested can be realized, and when the work is done I am satisfied that the members will be pleased, and strangers will have an additional inducement for making our church their home.'

"Personally, I have been busy and happy in my work during the quarter now closing. I have been profoundly impressed and greatly pleased with the interest manifested in Trinity Church by some who are not members of the same: in their souls may they prosper in the measure with which they labor to advance the general welfare of our beloved Zion.

J. S. CHADWICK, *Pastor.*"

The pastor's suggestion was heeded, for in October, 1875, the interior of the church was improved at a cost of \$1,080, all of which was provided for and paid. In March, 1876, the following paper was presented and approved:

"LOUISVILLE, KY., March 4, 1876.

"The committee appointed at the official meeting held at Trinity M. E. Church, March 1, 1876, beg leave to report the following preamble and resolutions:

"WHEREAS, So many acts of kindness have been shown our church during the past years by our brother in Christ, Amos Shinkle, Esq., of Covington, we feel that we should give an official expression of our appreciation, therefore,

"*Resolved*, That we do most heartily and sincerely tender to Brother Shinkle our thanks for the handsome donation made by him to Trinity Church, believing that he was actuated by a generous Christian spirit and an earnest desire to see Methodism prosper in this section of the country. His personal interest shown, the substantial aid given, have greatly strengthened the church and encouraged the membership.

"*Resolved*, That we will ever hold our brother in kind remembrance and pray that the Lord may give unto him of the abundance of his grace continually, blessing his labors for the Master and increasing in power and usefulness.

"*Resolved*, That these resolutions be entered upon the minutes of this meeting, and that a copy be presented to Brother Shinkle.

"Signed, L. T. ROSENGARTEN,

"W. G. STEVENSON,

"A. GUNTHER, *Committee.*"

On March 7, 1876, a Mission Sunday-school was organized, known as the Hancock Street Methodist Episcopal Sunday-school. It held its sessions in the afternoon and Brother Harry Rose was its superintendent. The report and details of this school are reported in the chapter on Sunday-schools.

Another item of interest occurring just at this time, May 7, 1876, is that C. P. Fink, the present President of the Board of Trustees of Trinity Church, and church chorister, was received into full membership. The pastor reports the charge in a healthy and growing condition. Several of the scholars of the Hancock Street Mission, heretofore mentioned, joined the church, thus showing that the pastor and the Official Board of that day recognized the fact that mission work could be made a feeder to the home church. An item which we can not fail to report, is that Miss Clara J. McLaughlin, a member of the committee on Historical Research, who has rendered valuable and faithful service in the compilation of this history, was received into full membership under the pastorate of Rev. Chadwick on December 3, 1876. Rev. Chadwick's three years were possibly, up to this time, three of the best years in the history of Trinity Church, and the work of the church during his administration is best reviewed in a final letter written to the Official Board, and which we publish in full:

"DEAR BROTHERS: With the close of this quarter I terminate my official relation to Trinity Methodist Episcopal Church. I offer devout thanks to Almighty God for the uninterrupted harmony and peace which has existed between us. My intercourse with this official body has been of a very pleasant and congenial character and I shall retain delightful recollections of the hours spent together. The officers have endeavored to discharge the various duties confided to them. Those who have been added to the Board during my pastoral term have, with the older members, contributed by their counsel and zeal to the strength of the charge. Our church building has been greatly improved, both within and without. The Trustees have paid an old debt to a former pastor, the Rev. Dr. Reily. The benevolent collections have all been taken with a slight increase each year.

"Our Sunday-school has greatly increased in attendance. I bear sincere testimony to the diligence, ability and success of the officers and teachers. They have worked faithfully, and the interest displayed by the scholars in the study of the lessons shows the

result of their labors. I have been present at our Sunday-school every Sunday during the three years past, unless out of town or hindered by special official duties.

"The peculiar position of our Methodism in our city, the severe struggle and strain through which this church has passed, rendered my appointment one of special anxiety and immeasurable responsibility. But God has been with you, Brothers, and with me. The spiritual welfare of the church has been, and is such to-day, as to call for profound gratitude to our Heavenly Father. Our congregations have steadily increased. The divine seed has grown surely and perceptibly, if not, in all cases so rapidly as we could have wished. The brotherly love which prevails between us and our brethren of the M. E. Church, South, must result in good. Never before were there two great churches in such fraternal recognition as now.

"I thank God for the constant spiritual interest that has pervaded all of our services, and for the special visitations of the Holy Ghost in revival power. The pastorate with you has been one of spiritual growth and peace to myself. I trust that many to whom I have ministered are the better for having heard the gospel preached in this time.

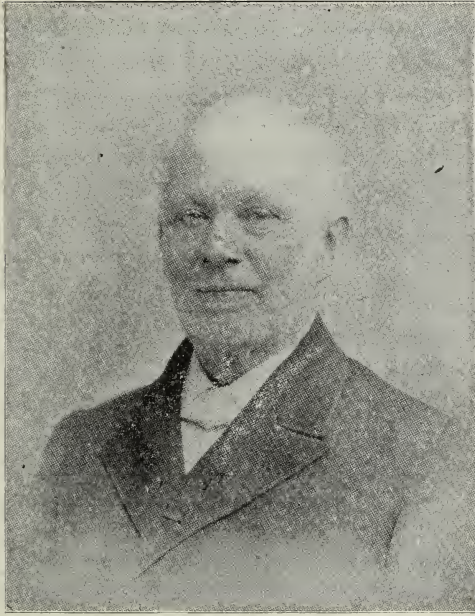
"In severing my official relation with you, as soon I must by the law of our church, along with the consciousness of my own unworthiness, I have the satisfaction of believing that I have tried to serve the cause of Christ and do my duty as a Methodist minister and of feeling that the church is in such condition spiritually, financially and socially as will prepare the way for a prosperous and happy administration by him on whom, in the providence of God, the fortunate lot may fall of being my successor.

"To my Presiding Elder, for both official recognition and personal attention, I present sincere thanks.

"Upon you all, dear brethren, I invoke the divine blessing, and for Trinity Church I pray increased and continued prosperity.

"Respectfully submitted,

"Signed, J. S. CHADWICK, P. C."



REV. C. A. HOLMES,
SEVENTH PASTOR.
1878-FALL 1879.

CHAPTER VII.

SPRING TO FALL CONFERENCE.

BISHOP JESSE T. PECK, at the Annual Conference held at Covington in 1878, appointed Rev. C. A. Holmes as pastor of Trinity Church, who continued in such relation until the 16th day of August, 1879, at which date he released the congregation from all monetary obligations, and upon which release a resolution was passed, which reads as follows: -

"Resolved, That at the request of our pastor, Dr. Holmes, we extend his vacation until October 1st, he releasing us from all obligations from salary since August 16th, and we arranging for ourselves the requisite pastoral supply."

This resolution was passed unanimously. It must not be understood from this, however, that because the pastorate of the Rev. Holmes was short that it was not successful. Indeed, there was a feature in connection with Rev. Holmes's pastorate that had not heretofore prevailed, in the fact that Mrs. Fanny Speed, Mrs. Gabriella Buckner, Mrs. D. G. Bly and Mrs. Fanny Budd were members of the Official Board. No doubt these sisters' judgment in church matters was just as effective in the Official Board as in their own homes, and Brother Holmes, no doubt, felt that if they were good counsellors *in* their homes that they would be good counsellors *with* their Holmes. Rev. Holmes was a man of unusual strength of character. He was firmness itself wherever principle was involved. In the dark days of National history his voice was ever heard in the support of the flag of his country. In matters of political and religious interest, he was outspoken and positive in support of what he deemed the right, and his address on the occasion of the decoration of the soldiers' graves in the National Cemetery at Cave Hill, made him many warm friends, even of those who honestly differed with him. He was a natural orator and a speaker of unusual eloquence and

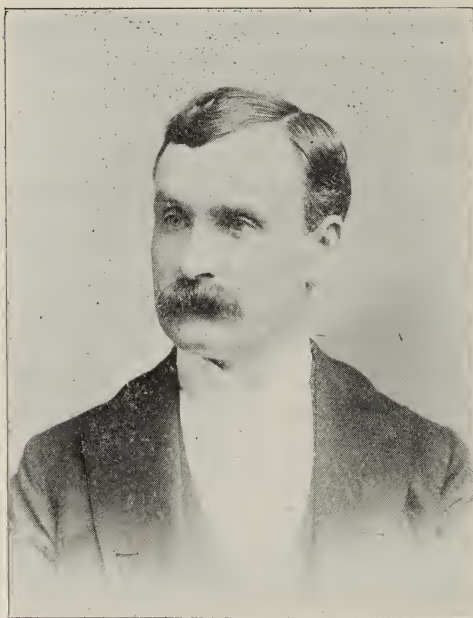
force, and that his labors were appreciated is evidenced by the following resolution passed by the Official Board of the church on February 3, 1879:

"WHEREAS, We recognize that the pastorate of Rev. C. A. Holmes, D. D., has been most efficient and satisfactory, giving to our church a marked growth in all its departments, we hereby petition the Bishop at the next Annual Conference to re-appoint Dr. Holmes as our pastor for the ensuing conference year."

The resolution was unanimously agreed to, and in addition thereto it was agreed that if the Rev. Holmes was returned the next year, not only was he to have the rent of a parsonage, as heretofore, but a salary of not less than \$2,000. Bro. Holmes returned to the charge from the conference at Somerset in 1879, and remained, as before stated, until August; his family, however, did not return, but remained in the East whither they had gone at the time of the Annual Conference in March. A copy of Dr. Holmes' sermons can be found in the Sunday-school library, and the reading of them will, no doubt, be enjoyed by those who had the privilege of hearing them during his ministry. He died on March 15, 1897, at Beaver, Pa., his last sermon being from I Thess. 2:4, and was preached on Sunday, February 28th, of that same year, just two weeks before he quietly passed in sleep from this world.

We find that during the pastorate of Rev. Holmes, Brothers Major W. R. Kinney and R. R. Glover, both now deceased, were very active in the church work. Their presence at every Board meeting indicates that they had the interests of the church very much at heart, one being a leading professional man, and the other a leading business man, no doubt their counsel was of great value to the Board of which they were honored members.

Rev. William Macafee became the eighth pastor of the charge, and immediately upon his coming the roll of members was gone over with a view of ascertaining who were "wilfully neglecting the means of grace." A number of names were noted and the pastor took it upon himself to visit them. The visits were made, and as a result thereof, three sisters were dismissed, and five brothers and one sister were dropped. In fact,



REV. WILLIAM MACAFEE,
EIGHTH PASTOR.
1879-1882.

all during the ministry of the Rev. Macafee, we find that great stress was laid upon the question, "Are any wilfully neglecting the means of grace?" and very often class-leaders were exhorted to visit and labor with such persons. An item of interest is the fact that Brother James Dunn, who has for a number of years been, and is now, one of the efficient trustees of the church, was received into full fellowship on December 5, 1880.

It seems at this time that the finances of the church were getting behind, as we note there was an indebtedness of \$500, and Rev. R. D. Carley was appointed to lay the matter before the congregation and solicit subscriptions in order to liquidate the same, and a request was made of the pastor that he preach a sermon on the subject of systematic giving. The financial interests must have been well taken care of, as a result of the sermon by the pastor, for we find that immediately thereafter the church employed Brother Junius Klein as organist, at a salary of \$100 per annum, beginning October 2, 1881, he being the first salaried organist.

During Brother Macafee's administration responsive readings were inaugurated at the morning service. It is also worthy of note that at a meeting of the Quarterly Conference, on March 30, 1881, a motion was carried that a committee be appointed to consider the propriety of procuring a parsonage by purchase or otherwise. Joshua F. Speed, Frank D. Carley, John Wilson, Abraham Gunther and D. G. Bly were made such a committee.

The Annual Conference was invited to hold its session of 1872 at Trinity Church, and requested to return Rev. Macafee another year. The invitation was accepted by the Annual Conference, the session was held in Trinity Church, and the Rev. Macafee was returned to the charge.

During the year the church was called to mourn the departure of Joshua F. Speed from the labors of the church militant to the joys of the church triumphant, and the following resolutions were adopted and inscribed upon the minutes:

RESOLUTIONS OF THE QUARTERLY CONFERENCE
OF TRINITY M. E. CHURCH
ON THE DEATH OF
HONORABLE JOSHUA F. SPEED.

In the death of Joshua F. Speed Trinity M. E. Church has lost one of its most earnest supporters, wisest counsellors, and most faithful friends.

We tender our sincere and most earnest sympathy to Mrs. Speed in this the hour of her great affliction, commending her to the care of Him who alone can help in life's darkest hours; who never leaves nor forsakes, and who pities those who fear Him, as a father pities his children.

We share with Mrs. Speed a feeling of deep gratitude that the deceased, before his death, was enabled to make confession of faith in the Lord Jesus Christ, and that he died in peace, and in the Christian hope.

It is ordered that these resolutions be spread upon the minutes of the Quarterly Conference and that a copy be sent to Mrs. Speed.

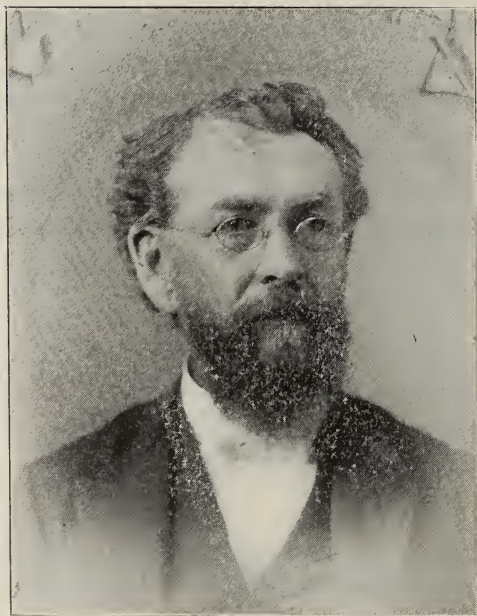
Com. on Resolutions	{	REV. WM. MACAFEE,
		JAS. F. BUCKNER,
		ABRAHAM GUNTHER,
		J. H. DUNN.

LOUISVILLE, KY., June 27, 1882.

During the pastorate of Rev Macafee the church had the honor of being presented with a pipe organ, and when the old church was torn down the organ was removed to the temporary quarters at Fourth and Chestnut, and was finally sold by Pilcher Brothers, who are building the organ for the new church, to a church somewhere in the South.

A general renovating of the church, including frescoing of the walls and ceiling was had, and altogether things were in good shape for the succeeding pastor. It will be remembered that after leaving Trinity Church, Rev. Macafee became the pastor of Governor McKinley at Columbus, Ohio, and upon McKinley's being elected to the presidency he requested that Rev. Macafee be sent to Washington, but the Bishop did not concur in the request, and sent the Rev. Frank Bristol, of Chicago, instead, and Rev. Macafee was sent to Evanston, Ill., where he is now serving a large and influential congregation.





REV. I. A. PEARCE,
NINTH PASTOR.
1882-1885.

CHAPTER VIII.

PARSONAGE AND WESLEY CHURCH.

THE ninth pastor was appointed in the Fall of 1882, and served the limit of three years. His name was I. A. Pearce, and one of the best results of his ministry in Trinity Church was that he left with the church his daughter, who was married to Junius C. Klein, the organist of the church and secretary of the Official Board. Sister Klein remaining with us has afforded the church the pleasure of an occasional visit from Brother and Sister Pearce.

The question of the parsonage again came up at a called meeting of the Quarterly Conference in June, 1883, and Brother Abraham Gunther made a statement to the effect that Sister Fanny Speed would donate \$6,000 toward the purchase of a parsonage, whereupon a committee consisting of Brothers Buckner, Gunther and Rosengarten was appointed to look after a suitable parsonage, and confer with Sister Speed in reference thereto, with power to make a purchase. The parsonage was evidently purchased by this committee, for we find that on December 8, 1884, the Official Board resolved to raise by public collection on December 21st, (on which date the Rev. B. Lane with whom they had been corresponding in order to ascertain his feelings about accepting a call to the charge was to preach for them,) the amount of the indebtedness outside of the parsonage debt, all of which goes to indicate that the parsonage had been bought, and inasmuch as Rev. Pearce lived at No. 925 Sixth Street, which is at the present time the parsonage of the church, we can safely record it as a matter of history that the property came into possession of the church in the latter part of the year 1884. All the pastors since Brother Pearce's time have made the present parsonage their home, and many delightful evenings have been spent at No. 925 Sixth Street by members of the church, congregation and friends.

We have therefore thought it wise to insert a picture of the parsonage at this point, inasmuch as the present Official Board has listed it for sale, claiming that it is not easily accessible to the church.

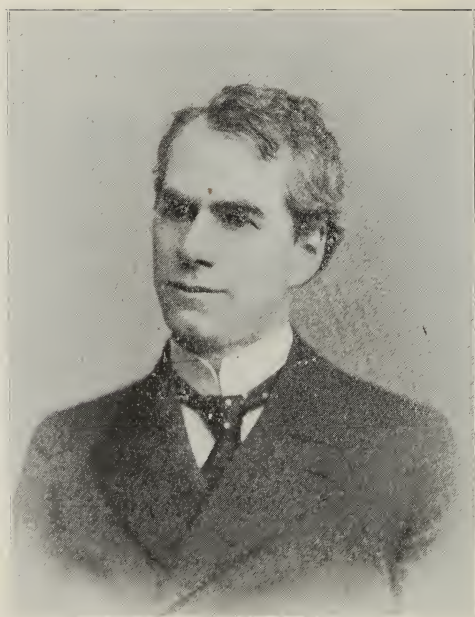
At a meeting of the Board on September 30, 1885, Abraham Gunther was requested by the Board to correspond with Brother Amos Shinkle, of Covington, requesting him to interest himself in securing a pastor at the following Annual Conference. Brother Gunther attended the conference and much curiosity was indulged in as to who would succeed Rev. Pearce in Trinity pulpit. Bishop Harris satisfied their curiosity by appointing Rev. J. Reid Shannon, who had never been known or heard in Louisville. Brother Shannon preached his first sermon on October 11, 1885, taking for his text, "Have ye received the Holy Ghost?" It was soon demonstrated that he was a pulpit orator of no mean ability, and the general public soon became aware of the fact that they could be edified by attending services at Trinity Church, and frequently the house was taxed to its utmost capacity. Brother Shannon made it a feature to frequently preach a series of sermons, and these series were always heartily received by the general public.

During his ministry a Building Committee was appointed with a view of remodeling the church. The committee made estimates on improvements as follows: Windows, \$500; frescoing, \$350; removing the pipe organ from the rear of the church over the door, to the rear of the pulpit, \$400; lights, \$150; or, in other words, to raise about \$1,500 for such improvements. During the summer of 1886 these improvements were begun and the church building was given a general overhauling. Carpets and cushions were cleaned, painting was done, and the re-opening was held on the third Sunday in September, 1886, and the following resolution, which is of interest, was adopted:

"Resolved, That on the re-opening of the auditorium no begging collection be taken, but that cards be printed and placed in the pews for those who desire to contribute, same to be collected in the baskets when the regular collection is being taken."



TRINITY PARSONAGE.
925 SIXTH STREET.



REV. J. REID SHANNON,
TENTH PASTOR.
1885-1888.

During Brother Shannon's ministry many probationers joined the church, but were not held on account of the lack of an organization among the young people, there being no Epworth League in that day. It is proper that we should mention here that Brother Shannon suffered greatly from insomnia during his pastorate in Louisville, often finding it necessary to walk to Cave Hill and back after evening services in order that he might be able to sleep at all.

At the close of the conference year, 1887, the Board requested of Bishop Andrews to return Rev. Shannon to Trinity Church for another year. This request was to be made heartily and urgently. The Conference, through Bishop Andrews, granted the request, and Brother Shannon was returned for the third year. The General Conference met in May of this year and extended the time limit from three to five years, but previous to the meeting of the General Conference a meeting was held and a resolution was offered that, in the event of the General Conference extending the time limit, Trinity Church cordially invited the Rev. J. Reid Shannon to remain as pastor for the remainder of the term as extended. It was also during this year that the church suffered a great loss in the death of Bro. Abraham Gunther, who died suddenly March 24, 1888. The resolutions, as adopted by the Board, read as follows:

To the Official Board of Trinity M. E. Church:

Your Committee, to whom was committed the drawing up an appropriate memorial relative to the late departure of Brother Abraham Gunther, respectfully report for record as follows:

WHEREAS, our lamented brother and friend, Brother Abraham Gunther, who, from the organization of Trinity M. E. Church Official Board, served so faithfully all these years as Trustee, Steward, Leader and Sunday-school Superintendent, was called suddenly away from labor to reward, on the 24th March, 1888;

Therefore, be it Resolved, That owing to this afflictive dispensation,—death following speedily a terrible hemorrhage of the lungs on the above date,—we condole with his wife, our Sister Gunther, in this her great loss, and bow submissively to the inscrutable Providence of God who does all things well, believing that our dear brother now rests in the hope of the Resurrection of the just.

Resolved, That his sincere attachment to, and usefulness in, the

various capacities of Trinity Church, where he served so long, will be remembered by us all, and to this end we here record our testimony; and the hope that his uniform piety and Christian endeavor as well as his frequently-delivered religious experience, expressed in our official and social means of grace, be an incentive to us all to live in reference to the Life Eternal.

Resolved, That this Preamble and Resolutions be recorded with our regular proceedings, and a copy of same be furnished to Sister Gunther, with whom we heartily sympathize in this her great loss, commending her to the sustaining grace of our Lord Jesus Christ, who is able to keep her to that great day, when a happy re-union shall take place with those we loved.

Respectfully submitted,

JAMES B. SENIOR,

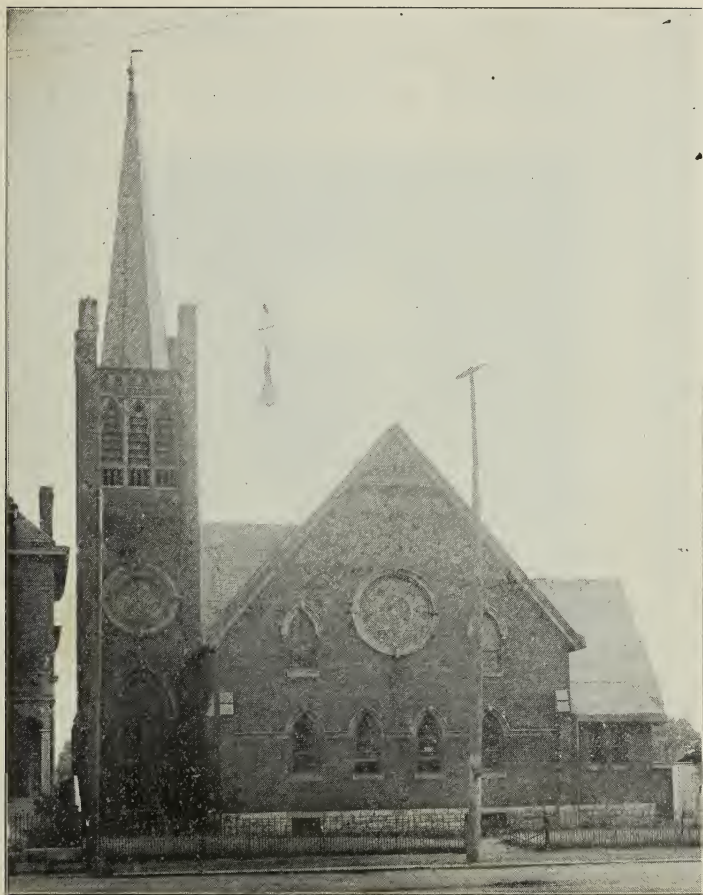
CHAS. P. FINK,

W. H. ONGLEY,

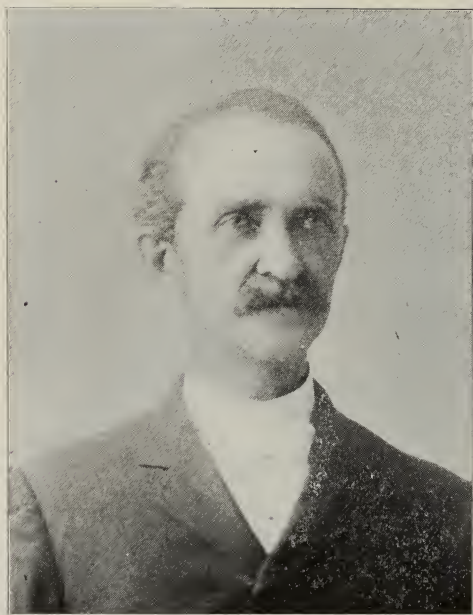
Committee.

Brother Gunther had the distinguished honor of holding the position of Superintendent of Trinity Sunday-school longer than any other person before or since. He was succeeded in this position, after sixteen years of service, by J. B. Senior. It was during the pastorate of Brother Shannon that Mr. C. P. Fink, the present chorister, was invited to take charge of the choir, which position he holds still, to the satisfaction of the entire church. At this time Methodism took an advance step in the building of Wesley Chapel, at Twenty-third and Jefferson Streets. Wesley Church formerly held their services on Nineteenth and Main. This church is the first offspring from Trinity, and has a splendid church edifice and a membership, though not large, still thoroughly loyal.

Rev. Shannon, after his ministry terminated in Louisville, spent a term as pastor of Grace Church, Denver, Colo., and several years abroad in post-graduate study and is now serving the First Methodist Episcopal Church at Toledo, O. A recent letter from him states that it will be impossible for him to be present at the dedication of the new church.



WESLEY METHODIST EPISCOPAL CHURCH,
TWENTY-THIRD AND JEFFERSON
STREETS.



REV. ISAAC CROOK,
ELEVENTH PASTOR.
1888-1891.

CHAPTER IX.

SOCIAL AND SPIRITUAL GROWTH.

ON THE recommendation of J. Reid Shannon, Dr. Isaac Crook was requested to assume the pastorate of Trinity Church, in the Fall of 1888. Bishop Vincent presiding at the Sixty-second Annual Session of the Kentucky Conference at Wesley Chapel, Louisville, appointed Dr. Crook to Trinity Church, and within three weeks thereafter he brought his family from Ohio to Louisville to begin his pastorate. About the first burden Dr. Crook had to assume was the repairing of the parsonage and church at an expense of about \$500. This money was borrowed from bank, and other indebtedness added from time to time, made the matter of raising this debt quite a task, and the solution of the problem came by way of Mrs. Crook offering to canvass the membership and see what she could do toward collecting money to liquidate the indebtedness. Mrs. Crook was the ideal pastor's wife and so well beloved by the entire membership and congregation, that in a short time she had the entire amount subscribed, and so rejoiced was the Board at her success that a vote of thanks was extended her for the consummation so devoutly wished for. In this connection we might safely say that during the occupancy of the parsonage by Dr. Crook and his family there were more socials held than at any other time before or since. Mrs. Crook was the ideal hostess and knew just how to make every guest feel welcome. At the same time she was one of the few who knew how, in the hour of trial and distress, to go into the home and give motherly consolation to the afflicted, and without any assumption of authority to bring order out of chaos. So considerate was she of the feelings of one and all in connection with Trinity Church, that before she was here but a short time, she was called "Mother" Crook, and is, to this day, spoken of by many in this way. During the pastorate of Dr.

Crook a proposition for the purchase of the church property for \$25,000 was submitted and rejected by the Board, but Mr. Fink was authorized to make a counter proposition of \$30,000, but the deal did not go through. Special attention was given to canvassing the territory incident to Trinity Church at this time, and Brother B. H. Cox, the evangelist, who did his work by visiting from house to house getting pledges to attend the services the following Sabbath, and calling for those who made such promises, assisted by the young people of the church, was employed for five weeks at an expense of \$206. Quite an increase upon the attendance of the Sunday-school was noted because of this work and directly thereafter a committee was appointed by the Quarterly Conference to look into the advisability of opening a Mission Sunday school in South Louisville, but the committee never reported, and a Sunday-school in South Louisville was not organized until some years later. A few services were conducted by Dr. Crook in Parkland, and had the judgment of the younger element in the church been heeded, we would have had a Methodist Episcopal Church there today. The prospect at that time for a church there was very fine, for Trinity had some six or seven families living in Parkland. The same statement is applicable to the Highlands, where we could have had a large and influential membership. Some of the younger brethren went so far as to pick out a lot and petitioned the Quarterly Conference for the privilege of buying the same on the installment plan and also of opening up a mission Sunday-school, but the consensus of opinion of the Board was that Trinity Church had all she could do to attend to her own needs. When, a little later on, there was an exodus of several of the best families to Clay City, Ky., in fact enough to form the nucleus of a new church at that point, things began to look a little dark as to the future of Trinity Church, but Dr. Crook, realizing that if Trinity Church was to have a future it must be brought about by a careful guidance, direction and salvation of her young people, proceeded to organize a Y. P. S. C. E. which, in a short time merged into an Epworth League, and a special history of this organization comprises a chapter in this book. The wise judg-



REV. J. W. TURNER,
TWELFTH PASTOR.
1891-1896.

ment of this move by Dr. Crook is apparent to one and all, even unto this day. Dr. Crook remained as pastor for three years, with the exception of one month, and left to accept a call to the Presidency of the University of the Pacific in California, and until recently he has been engaged in educational work, but is now the pastor of Wesley Chapel, Ironton, Ohio. Dr. Crook will preach the final sermon in connection with the dedicatory services.

After the ministry of Dr. Crook terminated, the Board, hearing of a very eloquent man filling the pulpit of Trinity Church, Madison, Indiana, appointed a committee to go to Madison and hear for themselves, and upon their report that he was all that had been rumored, a request was made of Bishop Foster for the appointment of Rev. J. W. Turner to Trinity, Louisville. Bishop Foster acquiesced in the request, and the Rev. Turner served the charge for five years, the limit of the Discipline. His is the longest pastorate up to this time. Brother Turner proved to be a man of extraordinary pulpit ability and under his ministry the church prospered. He had the happy faculty of encouraging undeveloped material to better efforts. All departments of church work were active, and during his ministry a mission Sunday-school was organized in South Louisville and later on approved by the Quarterly Conference of Trinity Church, which resulted finally in building a handsome chapel in South Louisville, at a cost of some \$2,600 and the acquisition of a church property worth, at least \$4,000, and the organization of Epworth Methodist Episcopal Church. C. B. Nordeman who was licensed as a local preacher during the ministry of Brother Turner, and under the authority of the Quarterly Conference of Trinity Church, supplied the pulpit of Epworth Mission for one year, and then supplied Epworth Church for another year by appointment by the Presiding Elder of the district. Epworth Church at this time is an independent, self-supporting congregation, and if nothing more had been accomplished during the five years term of Rev. Turner than the organization of this church, we feel his pastorate would have been noted as a success. Possibly of all the transfer preachers who have filled Trinity pulpit, none have

been as popular in the Kentucky Conference as Rev. Turner. He was much sought after for dedication occasions and gatherings of a similar kind throughout the State. Many of the younger preachers itinerating on the hard circuits in the mountains and throughout the bounds of the Kentucky Conference, even to this day, speak of the kind words of encouragement and substantial help received from Brother Turner. He was transferred at the end of his term to the Indiana Conference and appointed to Trinity Church, Evansville, which charge he is serving at this writing.



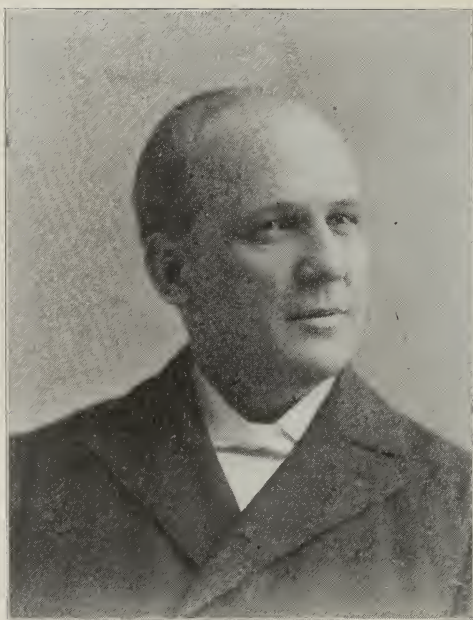


EPWORTH METHODIST EPISCOPAL CHURCH,
M STREET, BETWEEN FOURTH AND FIFTH,
SOUTH LOUISVILLE.

CHAPTER X.

CLOSING DAYS—TEMPORARY QUARTERS.

THE ministry of Rev. J. W. Turner closed without any action on the part of the Board looking toward a successor for Trinity pulpit, and for the first time in the history of the church, no suggestion or request was sent to the bishop, and the matter was left entirely to the Conference, then in session at Vanceburg, Ky., as to who should be appointed as preacher in charge of Trinity Church. It so happened that C. B. Nordeman was present at the session of the Conference and was asked by Bishop Hurst to express his views as to the needs of Trinity pulpit, and suggest a man who would be suitable for the work of the charge. Realizing the necessity of the appointment of a man in whom would be found indomitable energy and persevering zeal, blended with business qualifications necessary to the arduous task of the erection of a new church building, and knowing that the requisite qualities could be found in the Rev. W. B. Collins, then pastor of Centenary Church, New Albany, Ind., his name was suggested to the Bishop, and after several telegrams between Bishop Merrill, who was presiding at the Indiana Conference, and Bishop Hurst, as well as telegrams back and forth to the Rev. Collins, his appointment to Trinity Church was made by the Bishop on the platform at the depot after Conference had adjourned. Brother Collins had the novel experience of moving by wagon, transferring his household goods from New Albany to Louisville across the bridge by wagon route, and in a few days was domiciled in the parsonage at 925 Sixth Street. From the very first his plans embodied a new church edifice, and being a man not easily thwarted in his ambitions, he lived to see the consummation of his desires. Your historians have requested him to write a chapter on the "new church," which appears elsewhere in this book.



REV. W. B. COLLINS,
THIRTEENTH PASTOR.
1896-

Immediately upon the coming of Rev. Collins, the records of the church were carefully pruned and the names of those members who could not be found were dropped, very materially reducing the total membership, but his four years of labor have more than recovered all that were dropped, and there has been a steady and healthy growth in the membership, in fact, some very substantial members have been added to the church, and although the members and congregation have been heavily taxed with subscriptions to the new church fund, the general financial condition of the church is in better shape than ever before and a larger per cent of the membership is contributing to the support of the gospel and the general work of the church than ever before in the history of the charge. In September, 1898, during the session of the Annual Conference, the pastor being absent, the farewell services in the old church were held, Bro. C. B. Nordeman reading a synopsis of the history of the church up to that time, Bro. D. A. Stoll delivering an address on the "Future of Trinity Church," and Bros. J. O. Duncan and Samuel Lighton officiating at the services. One very notable feature of the occasion, was the presence on the platform of Sister Bristow and Sisters Matthews and Riley, the first named being the wife of Trinity's first pastor, and the other two the only known living of the charter members. At the conclusion of the services the Board of Trustees was called forward and Brother Nordeman delivered a charge to the Board and placed in their keeping the pulpit Bible, exhorting them to find for it a temporary abiding place and hoping for it a restoration to the present site in more beautiful and modern quarters. The President of the Board, R. R. Glover, received the volume of sacred writ and, following him, the Board filed out of the church, the congregation rising and singing the doxology, and thus ended the last religious services held at old Trinity. Soon thereafter the walls were torn down, and old Trinity remains only in photograph and memory.

We must not fail to record the sad affliction which came to the parsonage in the death of our beloved Sister Collins, who was translated on Easter Sunday, April 15, 1900, just before

the session of the Sunday-school. Her memory is perpetuated in a beautiful memorial window in the new church edifice. Her remains sleep in Crown Hill Cemetery, Indianapolis, Ind. The funeral service was largely attended, the sermon being preached by Rev. Dr. W. R. Halstead, who had been for years a very close and intimate friend of Brother and Sister Collins. Her life among us was one of suffering, but her sweet spirit, and gentle resignation to the divine will rests as a benediction on the church.

Other dark hours have come to the church in the death of Sister Bristow, Sisters Gabriella Buckner and C. C. Woods, and Brother Glover. Of these Brother Glover's was particularly hard to bear, in that he was chairman of the Building Committee and on his shoulders rested largely the responsibility of the erection of the new church edifice, and in order to show the esteem in which he was held, and by the members of the Official Board in particular, we publish in full the resolutions presented at the time of the funeral service.

R. R. GLOVER.

With bowed and sorrowing hearts we, the Official Board of Trinity M. E. Church, come to offer these sincere, yet withal inadequate expressions of our esteem, regard and love for our Brother R. R. Glover, so suddenly called from duty to reward.

As President of the Board of Trustees, we felt that in him we had a man who was loyal to the interests of our church and whose very name was a guarantee that our church properties would be ably administered and cared for. So well qualified was he for this self-sacrificing position, that his election thereto was always unanimous.

As Chairman of the Building Committee of our new church, he manifested the noble qualities of a Christian, a business man and a Samaritan. The burden of the arduous labor was upon him, yet uncomplainingly he labored on until the last contract was let, and his "works do follow him." As a monument to his fidelity and wisdom will we always regard our new church which God allowed him, like Moses of old, to view from afar, but not to enter.

As a brother member of our Boards, he was rather a Father, befriending us, and his counsel and keen discernments will be missed more and more as the days go by.

As a Christian he possessed the spirit of the Publican and

the Samaritan, and many can testify to his consideration and helpfulness; therefore, be it

Resolved, That these sentiments be spread upon the official records of this Board and a copy furnished the bereaved family.

The grief-stricken wife and family we prayerfully commend to the tender care of our heavenly Father who will ever comfort, cheer and sustain even in the sad hour of death and bereavement.

By order of the Official Board.

C. B. NORDEMAN,

W. B. COLLINS, *Pastor*.

J. O. DUNCAN,

W. J. VONBEHREN, *Secretary*.

Committee.

LOUISVILLE, KY., June 23, 1900.

Incident to the arduous labors in connection with the new church building and the general work of the church, Brother Collins was granted a vacation at the close of the conference year of 1899, which he determined to spend with his son, a physician in Anderson, Ind., and while there he had typhoid fever and for several weeks the church was denied his ministry. We are glad to record the fact, however, that the church herself is so rich in available material, that the pulpit was supplied by her own local brethren, and upon the recovery of Brother Collins everything was in good shape for him to again assume the reins of responsibility which he did and has held with unfaltering zeal up to this time. Future historians will recognize the fact that a great stride was made by Trinity Church during Brother Collins' pastorate, and that his labors were certainly abundantly blessed of the Lord.

Wesley Church was the first outgrowth of Trinity and according to the statement of their Treasurer, this conference year is the best in the history of the past decade. Epworth Church, the second daughter of Trinity, is self-supporting, and bids fair to become within the next decade, one of the best charges within the bounds of the conference; so the work goes on and Trinity is now fostering a mission at Thirtieth and Alford Avenue, named after Bishop Haven. Regular church services are held on Sunday evening, a good Sunday-school in the afternoon and a prayer and praise service on Thursday evening. It is to be hoped that before another conference year has closed that this mission can be organized into a Methodist Episcopal Church.

Brother Collins will, no doubt, be returned to the charge by Bishop Cranston for the next year, and he will rejoice in the glory of all modern conveniences in the new church home. Thus, "After thirty-five years" we may take a retrospective view and with the founder of our beloved Methodism say, "What hath God wrought!" and so, without forecasting the future, and standing in the ever intense and eternal present, your historians, would heed the injunction of the Lord God unto Moses, and say, "Speak unto the children of Israel that they go forward."



HISTORICAL SKETCH OF NEW CHURCH.

REV. W. B. COLLINS.

THE evolution of a new church edifice is always attended with more or less of difficulty and delay, amounting at times to almost insurmountable barriers.

Trinity Church has had her full share of such difficulties and delays; for, through a number of years, the project of a new building has been discussed at various times and from various standpoints, but always with one ending, that of delay. The time of action came at last, and as a result we have one of the best church edifices within our Methodism.

During the Fall of 1897, Bishop C. H. Fowler, D.D., LL.D., of Buffalo, N. Y., was engaged for services in behalf of Trinity Church for January 21st to January 23rd, 1898. On the evening of January 21st, he lectured in Library Hall on "Abraham Lincoln," to a large and appreciative audience; and on Sunday morning, January 23rd, he preached in Trinity Church to the delight and spiritual elevation of the people.

At this last service a subscription toward a new church was taken, amounting to \$5,000 in round numbers. This was soon raised to a total of some \$7,000. To this was added the munificent subscription of Mrs. Fanny Speed, \$25,000, thus making a total of some \$32,000 for the work. Other amounts were added, but owing to the natural shrinkage attending such subscriptions the actual working capital for the new church has never risen above the foregoing amount. Mrs. Speed gave an additional amount for a chime of bells.

The Ladies' Aid Society of the church undertook the carpeting of the entire church; and in addition gave the fine Memorial Window on the Guthrie Street side of the church to Mr. and Mrs. Speed.

Other donations have been made of various amounts; and the final cost of the church, ready for dedication, will be some \$48,000, actual cash.

Officially the work of the new church was given recognition at the Quarterly Conference held Monday night, January 24th, 1898; at which meeting R. R. Glover, C. P. Fink, J. B. Senior, W. M. Danner and C. B. Nordeman were elected as Building Committee. R. R. Glover was made Chairman, J. B. Senior, Secretary, and C. P. Fink, Treasurer of the Committee.

W. M. Danner removing from the city was succeeded by D. A. Stoll on the Committee. D. A. Stoll was succeeded by D. F. King, and he by G. W. Morris. When the building was almost completed, on June 21st, 1900, R. R. Glover was called from labor to reward. His place on the Committee was left vacant, the pastor, W. B. Collins, acting as Chairman.

The work of the Committee was onerous in the extreme, but without shirking any burdens they carried their work forward to a glorious completion. The entire Committee are worthy of all praise, but the chief tribute of praise belongs to the honored chairman, R. R. Glover. Without his skill, far-sightedness and consecrated effort success could not have been achieved.

The first work of the Committee was the framing of an "Article of Agreement" governing the financial features of the undertaking. With the assistance of Attorney J. C. Klein, this was done, and all subscriptions were made subject to this "Article of Agreement," bearing date of January 25, 1898.

When the subscriptions were sufficiently advanced, the Committee advertised for an architect with plans and specifications for the building. This was a work of considerable magnitude, and it was not until late in the summer of 1898 that a final decision was reached. Mr. W. R. Brown, of Cincinnati, Ohio, was the architect finally chosen, and the completed church speaks for itself. From the time of choosing the architect events moved more rapidly, and the new church soon became a reality.

The last service was held in the old church Sunday, September 25, 1898; the congregation moving into temporary quarters, Fourth and Chestnut Streets, the following week. The old building was torn down during the Fall of 1898. To the disap-

pointment of all, no corner-stone was found in the old building.

The contract for the new building was let to Thomas Owen & Co., of Cincinnati, Ohio, in February, 1899. The excavation for the new building was commenced immediately, and on or about April 9th, 1899, the first stones were laid.

The corner-stone was laid June 12th, 1899, by Rev. Lewis Curts, D. D., of Cincinnati, Ohio. The corner-stone contains the current Methodist Episcopal publications, city papers, Bible, Hymn Book, Discipline, list of membership, etc. The services were well attended and the address by Dr. Curts was specially appropriate.

The work on the new building was carried forward with varying degrees of enthusiasm. The completed work requiring a total in time of seventeen months.

In the early Spring of 1900, the contractors gave up their contract, and the Building Committee assumed the entire responsibility for the work.

With Mr. E. G. Burgett, of Wabash, Ind., as superintendent, the work from the very first has been of the best and most substantial character, and reflects great credit on all having to do with the undertaking. The organ is the work of Pilcher Bros., of Louisville, Ky., and cost \$4,000.

From the first stone in the foundation to the pinnacle of the dome, the workmanship throughout is of the most enduring character. As a finished work the new church is all that could be desired. It is unique in architecture, chaste in its finishings, and is specially adapted to the necessities of the congregation for whom it has been erected. With the completion of this edifice, Trinity will take a commanding place among the best churches of the city, and will doubtless prove a benediction to all coming under her influence.

The dedicatory services were held September 16th to September 23rd, 1900. Bishop C. H. Fowler, D. D., LL. D., of Buffalo, N. Y., preaching on the first of the above dates; and Bishop C. C. McCabe, D. D., LL. D., of Omaha, Neb., on the second date. The week was filled in with lectures and meetings of various character, the whole being a fitting close for this noble work.

DEDICATORY PROGRAM.

TRINITY METHODIST EPISCOPAL CHURCH.

LOUISVILLE, KENTUCKY, SEPT. 16-23, 1900.

Building Committee. { *R. R. GLOVER, Chairman,
C. P. FINK,
J. B. SENIOR,
C. B. NORDEMAN,
G. W. MORRIS.

*Deceased, June 21, 1900.

W. B. COLLINS, Pastor.

SUNDAY, SEPTEMBER 16.

Sunday-School—C. B. Nordeman, Superintendent. 9:00 A. M.
Sermon by Bishop C. H. Fowler, D. D., LL.D. 10:45 A. M.
Junior Epworth League Mass-meeting, D. F. King,
Superintendent. 3:00 P. M.
Epworth League Service, J. O. Duncan, Leader. . . 7:00 P. M.
Sermon by Rev. J. W. Turner. 8:00 P. M.

MONDAY, SEPTEMBER 17.

CAPT. H. S. IRWIN, *Chairman*.

Lecture—"Great Deeds of Great Men,"
by Bishop C. H. Fowler, D. D., LL.D. 8:00 P. M.

TUESDAY, SEPTEMBER 18.

HON. R. D. HILL, *Chairman*.

Interdenominational Platform Meeting. 8:00 P. M.
SPEAKERS: Rabbi Moses, Rev. E. L. Powell, D. D.,
Rev. W. F. Lloyd, D. D., Rev. S. S. Waltz, D. D.,
Rev. C. R. Hemphill, D. D., Rev. G. E. Hiller,
Rev. Carter Helm Jones, Rev. C. E. Craik, D. D.

WEDNESDAY, SEPTEMBER 19.

C. C. STOLL, *Chairman*.

Epworth League Evening—
Address by Rev. F. A. Schell, D. D. Subject:
"Vision and Service." 8:00 P. M.

THURSDAY, SEPTEMBER 20.

C. P. FINK, *Chairman*.

Organ Recital—

By Prof. Albert F. McCarrell, of Chicago, Ill.,
assisted by Mrs. Carrie Rothschild Sapinsky,
Contralto, Louisville, Ky., at..... 8:00 P. M.

FRIDAY, SEPTEMBER 21.

W. B. COLLINS, *Chairman*.

Reception to Former Pastors and Presiding Elders
with addresses by same..... 8:00 P. M.

Social Hour at close in Assembly Room.

SATURDAY, SEPTEMBER 22.

COL. THOS. W. BULLITT, *Chairman*.

Lecture—"Bright Side of Life in Libby Prison,"
by Bishop C. C. McCabe, D. D., LL.D..... 8:00 P. M

SUNDAY, SEPTEMBER 23.

Sunday-school, C. B. Nordeman, Superintendent.. 9:00 A. M.

Sermon, by Bishop C. C. McCabe, D. D. LL. D..... 10:45 A. M.

Dedication of Church.

Sacramental Service and Love Feast, Bishop
McCabe, Leader..... 3:00 P. M.

Epworth League Service, R. H. Lindsey, Leader. 7:00 P. M.

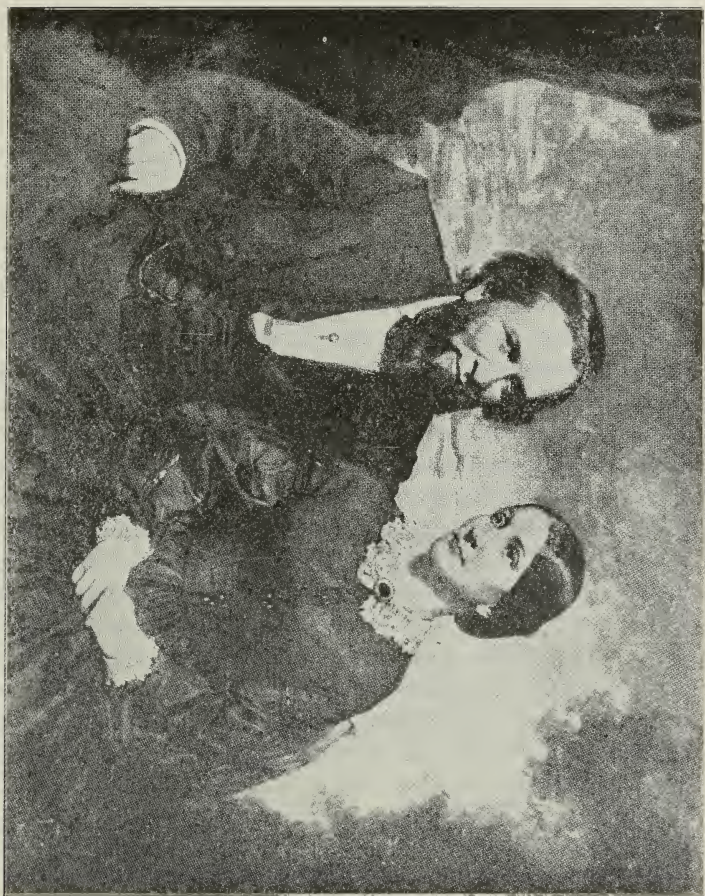
Sermon, by Rev. Isaac Crook, D. D., LL. D..... 8:00 P. M.

Pastors of Trinity Church.

1. REV. J. H. BRISTOW, 1865-1866 (deceased).
2. REV. W. H. BLACK, 1866-1868, Washington, D. C.
3. REV. DUKE SLAVENS, 1868-1870, Adams, Neb.
4. REV. J. MCKENDREE REILEY, 1870-1872 (deceased).
5. REV. DANIEL STEVENSON, 1872-1875 (deceased).
6. REV. J. S. CHADWICK, 1875-1878, Brooklyn, N. Y.
7. REV. C. A. HOLMES, 1878-1879 (deceased).
8. REV. WM. MACAFEE, 1879-1882, Evanston, Ill.
9. REV. I. A. PEARCE, 1882-1885, Knoxville, Tenn.
10. REV. J. REID SHANNON, 1885-1888, Toledo, Ohio.
11. REV. ISAAC CROOK, 1888-1891, Ironton, Ohio.
12. REV. J. W. TURNER, 1891-1896, Evansville, Ind.
13. REV. W. B. COLLINS, 1896—, 925 Sixth Street, City.

NOTE.—Lectures by Bishops Fowler and McCabe and Organ Recital, 50 cents each, season tickets, \$1.00. Tickets can be obtained from members and friends of the church.





MR. and MRS. JOSHUA F. SPEED.
(From the original painting by Healy.)

JOSHUA FRY SPEED.

HELEN LEE BROOKS.

His life was gentle; and the elements
So mix'd in him, that Nature might stand up
And say to all the world, *This was a man!*—*Julius Caesar.*

IN order to form a just estimate of a man, it is necessary to consider not only his early environment, and associations, but also his ancestors, their dispositions,—characteristics and achievements.

Those whose privilege it was to know personally Joshua F. Speed, or those who, like the writer, have felt the influence of his magnetic personality only through his writings, the meagerness of which must be deplored, will not be surprised to learn that he came from an illustrious race. His grandfather, Captain James Speed, won his spurs in the Revolution, and was a prominent member of the conventions which resulted in Kentucky becoming an independent Commonwealth. His maternal grandfather, Joshua Fry, also a Virginian, was conspicuous in the early history of Kentucky, particularly in connection with educational interests. As the early tutor of his grandson, Fry, no doubt, exerted a potent influence on the character of his pupil. That straightforwardness and simplicity which characterized all of Mr. Speed's actions may be traced to the sturdy Virginia schoolmaster.

John Speed and Lucy Fry were married in 1809, and began housekeeping at the old homestead, known as Farmington, about five miles from Louisville. There Joshua was born in 1814, the fifth in a family of ten children. His education was not unlike that of the average young man of his day. After completing his studies in the schools of Jefferson County, he entered St. Joseph's College at Bardstown. A serious illness interrupted his college life. After his recovery, his father was

anxious for him to return to school, but he declined to do so, saying he was old enough to care for himself. The next two or three years of his life were spent uneventfully, but not unprofitably, in the prosaic atmosphere of a large wholesale store. The life of a merchant seems to have been congenial to him, for at the age of twenty-one he left Louisville to engage in mercantile business in Springfield, Illinois. The seven years he spent as a merchant in Springfield are full of interest. It was there he made the acquaintance of Stephen A. Douglas, Colonel Hardin, General Shields, Judge Gillespie, and formed what was destined to be a life-long friendship with the great Lincoln. No more forcible index of a man's character can be shown than in the selection of his friends. And it is interesting to note that without exception the friends of Joshua Speed were men of superior intellect and earnestness of purpose. To him, life even from boyhood, was real and earnest, and this gravity and seriousness naturally led him to seek the companionship of men of like disposition.

But his part in the early history of Springfield was not merely that of a spectator. He took an active interest in public affairs, and was assistant editor of a newspaper. Though a man of pronounced views, his personal friends were in all parties, and his friendships were never affected by political or religious differences. His broad, liberal mind could tolerate nothing petty or selfish.

The circumstance which marked the beginning of Mr. Speed's intimacy with Lincoln throws so clear a light on the noble nature of both men—the one who gave and the one who accepted the favor—that I give it in Mr. Speed's own words:

"It was in the spring of 1837, and on the very day that he obtained his license, that our intimate acquaintance began. He had ridden into town on a borrowed horse, with no earthly property save a pair of saddle-bags containing a few clothes. I was a merchant at Springfield, and kept a large country store, embracing dry goods, groceries, hardware, books, medicines, bed-clothes, mattresses, in fact everything the country needed. Lincoln came into the store with his saddle-bags on his arm. He said he wanted to buy the furniture for a single bed. The mat-

truss, blankets, sheets, coverlet and pillow, according to the figures made by me, would cost seventeen dollars. He said that was perhaps cheap enough; but small as the sum was, he was unable to pay it. But if I would credit him till Christmas, and his experiment as a lawyer was a success, he would pay then, saying in the saddest tone, 'If I fail in this, I do not know that I can ever pay you.' As I looked up at him, I thought then, and think now, that I never saw a sadder face.

"I said to him, 'You seem to be so much pained at contracting so small a debt, I think I can suggest a plan by which you can avoid the debt and at the same time attain your end. I have a large room with a double bed up stairs which you are very welcome to share with me.

" 'Where is your room,' said he.

" 'Up stairs,' said I, pointing to a pair of winding stairs which led from the store to my room.

"He took his saddle bags on his arm, went up stairs, set them down on the floor, and came down with the most changed countenance. Beaming with pleasure, he exclaimed, 'Well, Speed, I am moved! ' "

Early in 1842 Mr. Speed sold his store in Springfield and returned to Kentucky, and in the same year was married to Miss Fanny Henning. For forty beautiful years they were permitted to walk together in love and harmony. No two natures ever balanced and complemented each other more perfectly than did these two. As the years came and went, burdened with cares and responsibilities, their mutual devotion grew even stronger and more steadfast. After years of wedded life, Mr. Speed wrote to his wife: "I wrote you yesterday, and to-day, having some leisure, I will write again, upon the principle, I suppose, that where your treasure is there will your heart go. My earthly treasure is in you; not like the treasures only valuable in possession; not like other valuables acquiring increased value from increased quantity; but, satisfied with each other, we will go down the hill of life together, as we have risen."

The first nine years of their married life Mr. and Mrs. Speed spent on a farm about thirteen miles from Louisville, on the

Salt River road. It was while he was living on this farm that Mr. Speed held his first and last public office, that of State Legislator.

The farm dwelling was a simple log house, but the grounds were covered with rare and beautiful flowers; the roses in particular being the admiration of all their friends and neighbors. Mrs. Speed, always of a studious disposition, became a proficient botanist, and many delightful hours were spent in the woods searching for rare species of wild flowers. It is a beautiful picture—this rustic cottage among the roses, the abode of perfect peace and happiness. It is a temptation to linger in this delightful spot, rather than follow the subject of our sketch into the noise and turmoil of the city.

Nine years after his marriage, in 1851, Mr. Speed moved to Louisville and formed a partnership with his brother-in-law, Mr. James A. Henning, in the real estate business. This relation continued until Mr. Speed's death, and the firm of Henning & Speed became one of the best known and most prosperous in Louisville.

Until the year 1861 Mr. Speed's life was comparatively uneventful. The dawning of that year found him heart and soul in the cause of the Union. As the confidential and trusted friend of Lincoln he was enabled to be of great service. Lincoln, previous to the war, had visited at the Speed homestead, shortly before Mr. Speed's marriage. There had been no cessation in their intimacy begun in the "large room" over the store in Springfield. When Mr. Lincoln found himself at the head of a nation at the most critical period of her history, when the position of one State might mean so much, it was natural that he should turn to his "own familiar friend" for help and encouragement. And never was confiding friendship rewarded with more absolute loyalty. In that stormy time much depended on the attitude of Kentucky, and it was of the greatest importance that the President should have some one upon whom he could rely, whose knowledge of the State, ability, judgment, and fidelity were unquestioned. What man so fully answered this description as Joshua Speed? And through all those gloomy days that tried souls of brave men he was

a veritable tower of strength to President Lincoln. The next five years was the most active period in Mr. Speed's life. He spent much of his time in Washington, and was entrusted with many important missions. The President and members of his Cabinet constantly consulted him, and on every occasion he displayed unerring judgment. He gave freely of his time, energy, and money to the cause he believed to be just without seeking to attract the least attention to himself, and refusing both emolument and honor, even declining a seat in the Cabinet. Though an ardent supporter of the Union, he incurred no ill will. His was one of those rare natures that could be generous to individuals, though opposing the cause they espoused. Few will ever know how important a part Joshua Speed played in the history of Kentucky. Cautious, deliberate, uniformly reticent, he worked untiringly for the cause that lay nearest his heart; and when through all the terrible conflict Kentucky remained loyal, he was amply repaid for all his labors.

From the close of the war until the illness which preceded his death, Mr. Speed devoted himself entirely to his business, and with the exception of an extended trip to California in 1874, he was never long absent from Kentucky. At the time of his visit to California, the Chinese question was the one subject of absorbing interest. In view of the present importance of China to the civilized world, a brief extract from his lecture on his trip to the Pacific Coast is interesting as well as suggestive: "We send paid missionaries to their country to teach them to be Christians. They come to our country without pay and ask to work for bread, and we Christians give them instead a stone."

Though for many years a skeptic, before his death Mr. Speed became a believer in the Christian religion and a communicant of his wife's beloved Methodist Episcopal Church.

In 1867 the Speeds purchased a beautiful tract of land near Beargrass Creek, and there built the residence which Mrs. Speed still occupies. The grounds were beautified by every species of trees and shrubs that would grow in this latitude, and large conservatories were filled with the choicest flowers.

In these beautiful surroundings, enjoying the companionship of his devoted wife, Joshua Spæd spent the quiet afternoon of a busy life. Sixty-eight years filled with business activities, generous deeds, and countless little kindnesses that none but himself knew of, this noble man dwelt blameless among his fellowmen. In the verdant springtime, when the balmy breeze was redolent with the breath of the roses he loved so well, and the birds were filling the air with tender melodies, and all Nature preaching a glorious resurrection sermon, "he passed over, and all the trumpets sounded for him on the other side."





MRS. FANNY HENNING SPEED.

FANNY HENNING SPEED.

A Creature not too bright or good
For human nature's daily food;

* * * * *

A perfect Woman nobly planned,
To warn, to comfort, and command;

And yet a Spirit still, and bright

With something of angelic light.—*Wordsworth.*

In these days of hurry and confusion, when there is so little time for gentle deeds of courtesy; when the aim of every man and woman seems to be purely selfish; when man too often forgets the courtly deference his grandfather believed to be due to womanhood; when the obnoxious influence of the new woman (or her caricature) has pervaded all society like some poisonous germ; when "a gentleman of the old school" is spoken of with a half-pitying, half-contemptuous smile; when the word "gentlewoman" has almost ceased to have a place in our language; what a relief it is to meet a woman whose nature is so gracious, so gentle, so lovable that "lady" seems a weak and unfitting term to apply to her, and to describe her adequately we just have recourse to that grand old word, gentlewoman!

Such a woman is Fanny Henning Speed. Born in the first quarter of the century, and of aristocratic parentage, her girlhood was spent after the simple manner of that time. Her parents were Virginians, and, like most of the gentle families of the Old Dominion, were Episcopalians. Coming to Kentucky soon after it became an independent Commonwealth, her parents found no Established Church near their home.

While a mere child, Fanny, in company with her sister, was sent to Science Hill Academy at Shelbyville, Kentucky, a Methodist Episcopal school, conducted by Rev. John and Mrs. Julia Tevis. As a schoolgirl we may believe that Mrs.

Speed displayed those same admirable qualities that have made her so much loved in her later days. Born just one year later than England's gracious sovereign, it seemed fitting that she too should wield the sceptre of a queen. And in the merry month of May, while a pupil at Science Hill, Fanny Henning was chosen, without a dissenting voice, to be Rose Queen. The winter preceding this springtime had been long and severe, and it was decided to celebrate May Day with unusual pomp and rejoicing. The regal Victoria did not compose and rehearse her coronation speech more carefully than did the lovely Rose Queen. But, alas! just before the momentous occasion, Her Majesty was attacked by that most uninteresting malady of childhood—measles. Both the Queen and her loyal subjects were hopeful of the sovereign's recovery in time for the festivities, but the day before May Day the physician pronounced the fatal sentence that Fanny was too ill and weak to endure the fatigue of the exercises. A proxy queen delivered the carefully conned coronation speech while, in unenvious enjoyment, the real sovereign viewed the ceremony from a convenient window. This simple incident of Mrs. Speed's girlhood is dwelt on as revealing the native beauty and unselfishness of her character.

At the age of twenty-two, in the full bloom of young womanhood, Fanny Henning was given in marriage to Johua F. Speed, and the gods themselves, we may believe, conspired to bless the union.

Always of a religious temperament, Mrs. Speed, in early youth, united with what is now known as the Methodist Episcopal Church, South. But in 1865 she cast her fortunes with the Loyal Eighteen, who for conscience sake steadfastly held to the primal principles of Methodism as taught by Wesley, and organized in Louisville the Methodist Episcopal Church. From the very beginning of Trinity Church until the present moment, Mrs. Speed has been a corner-stone. Never aggressive nor dictatorial, she has by a life of sweetness and consecration inspired in all who have come in contact with her a desire for nobler things. Her affection for her husband was complete, as is her devotion to his memory. The honor and

fame that came to her husband were hers also; and she desired no other. Though eminently fitted by natural and acquired graces to be a leader in society, Mrs. Speed has never aspired to be a power in fashionable circles. She has strictly followed the example of Jesus of Nazareth, and "gone about doing good." As she now looks back over four score years spent in alleviating pain, poverty, and sorrow we are sure a peace and satisfaction fills her soul that is past the understanding of the votary of vanity fair.

Miss Jennie Cassidy, in her noble work of establishing the Flower Mission, found an efficient coadjutor in Mrs. Speed. The first few years that followed the organization of the Flower Mission was a period of struggle, and during that trying time Mrs. Speed was a constant source of encouragement to Miss Cassidy.

Mrs. Speed has been called, and perhaps rightly so, the Lady Hutington of American Methodism. But as I study the career of that energetic noblewoman, and compare her to the gentle patroness of Kentucky Methodism, I can not but believe that there is a womanly sweetness and tenderness in the American gentlewoman that the English Countess did not possess. It would not be difficult to imagine some of the so-called strong-minded women of to-day storming the doors of Parliament and demanding entrance to a secret session, as did Lady Huntingdon; but to conceive of our Southern gentlewoman taking part in such a proceeding is impossible.

Though both the Hennings and Speeds were slaveholders, Mrs. Speed from childhood had the spirit of an Abolitionist. Had she lived in New England, she no doubt would have been a prominent figure in that coterie which was graced by Lucy Stone and Mrs. Julia Ward Howe. Since the abolition of slavery she has retained all her family servants, and their welfare is one of her chief cares. As she touchingly puts it, she is "trying to pay back." Various schools established for the education of the colored people of the South have found a generous contributor in Mrs. Speed.

But it is for the work of her own beloved Church in Kentucky that Mrs. Speed has given more largely than for any

other enterprise. The difficulties, sacrifices, and sufferings of the itinerant minister and his family in the mountains of Kentucky have never been adequately depicted. To do justice to the self-denial of these noble men and their devoted wives would be a worthy task for the pen of an artist. Through summer and winter, often insufficiently fed and clothed, too poor to afford a horse, these nameless noblemen "go about their Father's business." The succor and encouragement Mrs. Speed has been to these men, their wives and families, no one will ever know, since even the donor has kept no account of her munificence.

When Dr. Stevenson, at one time pastor of Trinity church, interested himself in founding a college in the mountainous district of Kentucky, he had a cordial sympathizer and liberal supporter in Mrs. Speed. Union College at Barbourville, Kentucky, is the result of their combined efforts. Though not yet holding a place among the great universities of the country, many earnest, studious men and women are glad to claim it as their *Alma Mater*. Union College is still weak and struggling for existence, but there are some who trace their aspirations for better things to the lessons learned within its walls. Since its inception Mrs. Speed has been the animating spirit of this school. Through her bounty more than one poor student has been able to complete his course, and prepare himself for an honorable vocation.

In the "Vision of Sir Launfal," Lowell has taught a profound truth—that of the blessedness of true giving. The coin haughtily flung to the crouching leper as the noble knight started on his quest for the Holy Grail, was not real charity. But when Sir Launfal returned, old, disappointed and poverty-stricken, and met the leper, he recognized in him the image of "mild Mary's Son."

"He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink.
'Twas a mouldy crust of coarse brown bread,
'Twas the water out of a wooden bowl—
Yet with fine wheaten bread was the leper fed,

And 'twas red wine he drank with his thirsty soul.

* * * * *

Not what we give, but what we share:
The gift without the giver is bare:
Who giveth himself with his alms feeds three,
Himself, his suffering neighbor and me."

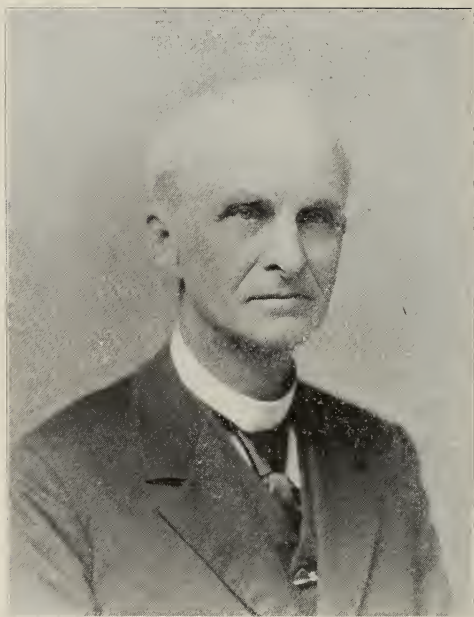
This seems to me to be the secret of the incalculable good which has accrued from Mrs. Speed's benefactions. With her bounteous alms she has always given herself, and thus "fed three." Though now enfeebled from age and illness, she is never too weary to assuage want and suffering whenever it is in her power to do so. Talent, influence and wealth are hers; and all she uses to assist the unfortunate and helpless. "By their fruits ye shall know them," was the crucial test the Master applied to those who professed to be his followers. Judged by this standard no woman ever lived on earth more worthy than Mrs. Speed, to be called a disciple of the gentle Nazarene.

I shall never forget my first conversation with Mrs. Speed. As I left her, I could not but think how applicable to her were Scott's beautiful lines:

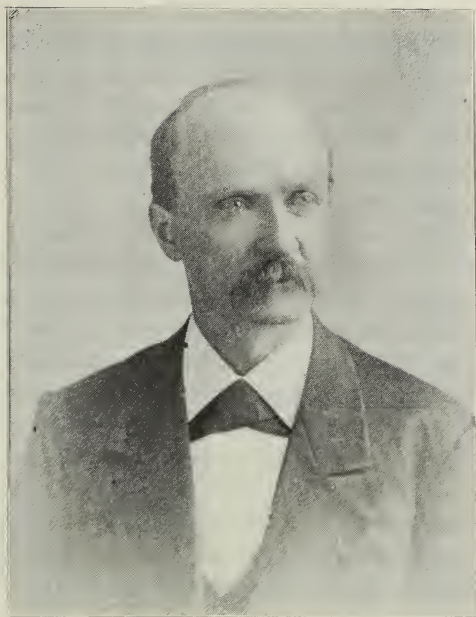
"Souls are to some mortals given,
With less of earth in them than heaven."

And a longer and closer acquaintance has but served to deepen that first impression. A frail tenement of clay never enshrined a sweeter, brighter spirit. Her ethereal soul seems to be separated from heaven only by a transparent veil of mortality.

The afternoon of her long life is fast waning, and eventide approaches. As she looks back through the mist of years and re-lives in memory the days of her youth and womanhood, the recollection of the pain she has soothed, the bitter, cruel poverty she has relieved, the aching hearts she has comforted, the poor but ambitious students she has aided, must rise as sweet incense from the altar of a consecrated heart. I know I but echo the fervent prayer that is in the hearts of all who have come under the influence of this gracious woman when I say, "Thank God for a life so exalted, so unselfish, so consecrated."



REV. H. H. MONROE.



ABRAHAM GUNTHER.

SECTION II.—CHAPTER I.

SUNDAY SCHOOL REMINISCENCES.

F. S. COON.

THE Church has long recognized the fact that its greatest hope for enduring strength lies in the instruction of the children in the great fundamental truths of the Bible, and the ordinances and doctrines of the Church. Experience has taught her that the best way to do this is through the medium of the Sunday-school. For this reason, orthodox churches of all denominations gather the children together for religious instruction at least once a week.

As a rule, the Sunday-school is first on the ground, and a Church is the outgrowth of some little mission planted in a churchless district; then, again, as in the present instance, the Sunday-school is the result of the formation of a church. The Sunday-school of what is now Trinity Methodist Episcopal Church was organized April 30, 1865, and was known as Market Street Methodist Episcopal Sunday-school. At the first quarterly Conference, held one week later, the school was reported as in progress of organization but no officers yet elected. At the second Quarterly Conference, held July 31, 1865, H. H. Munroe, the first superintendent, made the following report:

Number of officers in the school	5
Male teachers	4
Female teachers	5
Total number of officers and teachers	14
Number of male scholars	61
Number of female scholars	57
Total number of scholars	118
Grand total	132
Average attendance for the quarter	50

They were more fortunate than most mission schools, in

that they possessed a library of 215 volumes. The Superintendent spoke truly and prophetically when he said, "Our school is not large but we think the foundation is laid that will result in great good to the Church and neighborhood." The school flourished during the first year of its existence, Brother Munroe reported to the fourth Quarterly Conference, January 29, 1866, an enrollment of 175, with an average attendance of 70. He commended officers and teachers for regular attendance, stating that there were no absences, except in cases of sickness, and these were rare.

A Sunday-school entertainment was given during this quarter, to which an admission was charged. It must have been well attended, as the school record shows that with the proceeds they were able to liquidate several little debts, buy presents for the children, and subscribe for papers for teachers and scholars. The next quarter shows a fine increase in attendance the average for the quarter reaching 100, double what it had been nine months before. The school was now thoroughly organized and began its second year under most auspicious conditions, having a large primary department and a promising Bible class, composed of young men. About this time the experiment was tried of holding two sessions, one in the morning, the other in the afternoon. The latter session was occupied with singing and speaking, but owing to lack of interest this was soon abandoned. The collections of the regular school had increased until they averaged \$1.60 per Sunday. Through the summer of 1866 there was a falling off in attendance, due to sickness, absence from the city, and interruptions caused by repairs on the church. An addition was made at this time to the library, at a cost of \$51 to the school, and by a donation of \$20. from the Sunday-school Union. Later in the year a class for Bible study was organized for the benefit of teachers and adult members of the school, which met Sunday afternoons at two o'clock, and was conducted by the pastor. This class had thirty members enrolled, and soon became intensely interesting to those connected with it. During the winter of 1866 and 1867 a glorious revival swept over the school. More than twenty of the scholars were happily converted to God,

and nearly all the members of the pastor's Bible class became members of the church.

The spring of 1867 found the school in an exceedingly prosperous condition. The pastor gave in the attendance for three months as follows; January, 71; February, 89; March, 91, with eighteen regularly appointed teachers. The amount of money received from all sources during this quarter was \$31.73; expenses, \$30.00. Balance in treasury, \$1.73.

The enthusiasm continued. Officers and teachers rendered cheerful, faithful service. The average attendance of scholars exceeded that of any previous year. The pastor speaks in highest praise of a Sunday-school exhibition held in the fall of this year, which netted the school \$150.

In 1869 Brother O. Deshler was appointed superintendent to succeed Brother Munroe, who had served the school in this capacity since its organization. He resigned that he might give his undivided time and attention to the mission work of the church. It seemed that pioneer work had a strong claim on Brother Munroe's heart; he had worked faithfully to perfect the parent school, and cheerfully turned it over to others in order that he might go into a new field and lend his efforts toward the establishment of a new church. Brother Munroe had been working along this line on his own responsibility, but he desired the official sanction of the Church that the work might become a distinctive part of our Methodism. His work was endorsed, and the mission that he established in the western part of the city became the Wesley Chapel of to-day.

In the spring of 1870 Dr. J. McKendree Reiley, who was the newly appointed pastor, found two flourishing schools within the boundary of his charge, numbering about three hundred scholars, with three well organized Bible classes. The school seems to have labored under numerous difficulties, as Dr. Reiley says in his report, "The Sunday-school is in as good condition as could be expected, considering all the circumstances." What these circumstances were we are unable to say, but we feel sure that they did not arise from any lack of loyalty or diligence on the part of officers or teachers, as in

the same report he commends these highly for their earnest, faithful service. Brother Munroe reports the "Munroe Mission," as the new school was called, fully organized with a fine corps of officers and teachers, and a splendid outlook from every point of view. During the same year the Market street school organized into a missionary society, the collections the first month amounting to 58 cents, the second month 35 cents. Throughout the year of 1871 both the Market street school and Munroe Mission enjoyed a fair degree of prosperity. An anniversary service was held jointly, in which the members of both schools took an enthusiastic interest. It was most successful, and was instrumental in bringing the schools into close sympathy with each other.

Brother Munroe, not content with the great work he was accomplishing in the city, reports the establishment of a new school near Vevay, Indiana, and in the latest report from this school we learn that the average attendance was about one hundred and ten. About this time Brother Richard James was appointed superintendent of the parent school, succeeding Brother Deshler, who had held the office very acceptably for two years.

Another addition was made to the library of 135 interesting books, costing, at discount prices, \$108. The collections for the year amounted to \$116.18. Whether this included collections for missions the secretary does not state. Munroe Mission was reported as in a thriving condition with respect to attendance, but a strong plea was made for more teachers to supply new classes that could be formed. A number of children had pledged themselves to give their hearts to Jesus, and three had made a public profession of saving faith in Christ. Thus the work in this direction was beginning to yield fruit.

At the next Quarterly Conference, held June 4, 1872, Brother Munroe reported the organization of a Mission Class numbering fourteen, all of whom were probationers, and most of them members of the Sunday-school. Prayer and class meetings were held each week. Another branch of the mission work was the Sewing Society, which met weekly, its first

object being to earn money with which to help build a chapel in the western part of the city. Many of the people who attended the mission services regularly were desirous of greater religious privileges than they could enjoy without an organized church, and to this end they were hopefully bending all their energies.

About this time the Market street church, obeying the scriptural injunction, enlarged her borders, lengthened her cords, and strengthened her stakes by moving into more commodious quarters at Third and Guthrie streets, where the name "Trinity" was assumed. The purchase of Calvary Church property secured what was then considered a modern, well-equipped Sunday-school room. With a consecrated corps of officers and teachers they determined to make the school one of the highest type. This spirit of progressiveness has obtained throughout the history of the organization. At first it suffered some from the change, but soon recovered and began to grow steadily in membership and influence.

At the meeting of the third Quarterly Conference of this year Brother Richard James offered his resignation as superintendent, which was accepted, and the place filled temporarily until the meeting of the first Quarterly Conference 1873, when Brother Abraham Gunther was approved for the office. It is interesting to note that permanent quarters had been secured for the Munroe Mission at the corner of Seventeenth and Main streets. The first service was held there July 7, 1872. This year we have the first missionary report from the Sunday-school for the year. It amounted to \$7.10. The year 1873 was an uneventful one in the history of the school, the one item worthy of note being the growing interest taken in the missionary cause. The collections this year amounted to \$50.60, or \$43.50 more than the previous year. At the close of 1874 the interest had abated, but had not entirely died out. Collections reached the sum of \$30.65.

From 1874 to 1876 very meager reports are given as to the condition of the Sunday-school, except the reorganization of the Sunday-school Missionary Society. This was done May 2, 1875, by Dr. Chadwick, who was then pastor of the church.

The reorganized society was called the Juvenile Missionary Society. Each class was given a name by which it was called when the monthly collections were taken. This custom obtained until 1893, when, for some reason it was abandoned. We append the names of these classes for the benefit of those who were not in the school at that time;

Senior Bible Class,	Bible Students,	Hopefuls,
Young Reformers,	Workers for God,	Daniel's Band,
Earnest Workers,	Helping Hands,	Truth Seekers,
Busy Bees,	Lovers of the Bible,	Bereans,
Armor Bearers,	Faithfuls,	True Disciples.
Little Gleaners,	Life Boats,	

The improvement brought about by the reorganization was apparent from the beginning, as the missionary collection for the first month was \$10, and for that conference year \$116.62. This society is the same as we have now, except that the word Juvenile has been dropped.

In the summer of 1876 a new mission school was organized on Hancock street, and was called the Hancock Street Methodist Episcopal Sunday-school. The prospects of this school were bright; five of its members joined Trinity Church and several others contemplated so doing.

The years of 1876-77 were reported to have been very prosperous, both schools increasing in number and interest. In the summer of 1877 there was a slight decrease in the attendance at Hancock street, due, it was said to the organization of another school in that vicinity, and at the Quarterly Conference held in October, 1877, the pastor reports the discontinuation of this school. Dr. Chadwick, in his last report to the fourth Quarterly Conference, February, 1878, speaks in glowing terms of the Sunday-school, and bears sincere testimony to the fidelity of its officers and teachers. At this meeting we find the next report of the school as a missionary society. The amount this time was something to be proud of, as it reached the sum of \$151. We note that while the school

had not increased greatly in numbers, it had trebled the amount of its yearly missionary collection in five years.

From 1878 to 1880 nothing of interest is recorded of the Sunday-school. The only item of importance is that but \$100 is reported for missions in 1879, no cause being given for a decrease of \$50 since the last report. During 1881 Mrs. Speed, with her customary generosity, made a valuable contribution to the library which, when added to the books they already possessed, gave the school a library of 325 volumes. This year there was a slight increase in missionary collections, the amount raised being \$108.50.

The reports from 1881 to 1885 show considerable enthusiasm in the work of the school, but no material increase in the number in attendance. No incident worthy of special mention is recorded.

At the close of the school year of 1885 the collections for missions amounted to \$108, fifty cents less than it was in 1881.

As we follow the history of our church from its organization to the present time, we find that it has always been dominated by a spirit of missionary enterprise. The Munroe Mission had developed into a church, and for some time had been located near the corner of Nineteenth and Main streets, and the Hancock Street Mission had been discontinued. The Church now began to turn its attention to new fields for the exercise of its missionary zeal, and to this end a committee was appointed in 1887 to inquire into the advisableness of establishing a mission in South Louisville. The report of this committee is not recorded, and no mission was opened at that time in that suburb. Providence gave to their successors the honor of establishing the work in that field, and how faithfully they fulfilled the trust imposed upon them will be seen by a further perusal of these pages. The missionary contribution this year from the school was only \$97.14, being \$10.84 less than the year previous.

At the close of the year Brother Gunther who had served as superintendent for fourteen years, resigned, and the office was filled by Bro. J. B. Senior. Brother Gunther's long and

faithful services are worthy of special notice, and the compilers of this work deem it a fitting tribute to his worth that his picture, together with that of H. H. Munroe, the first superintendent, stand at the head of "Sunday-School Reminiscences." Brother Senior filled the position of superintendent until the second Quarterly Conference held January 15, 1889, when he resigned, and Prof. E. H. Mark was elected to fill the vacancy.

About this time Mrs. Weishart who was then a member of the church, started an Industrial Class in the north-eastern part of the city, and the records show that the Sunday-school assisted her in this work to some extent, as the receipts of a Sunday-school entertainment were ordered to be given to this class. It seems that the Industrial feature was soon abandoned, and the class became a part of the Sunday-school and remained under Mrs. Weishart's care for some years.

Professor Mark resigned the superintendency of the school June 1889, and from that time until October of the same year the position was filled by assistant superintendents Bryson and J. C. Klein; at this time Brother C. C. Stoll was elected.

In 1890 the school enjoyed a season of great prosperity by the addition of sixty-seven new scholars in three weeks, or an increase of sixty per cent, giving an attendance of one hundred and fifty-eight on March 16th, the largest in ten years.

On June 8th, 1890, the first "Children's Day" program was given of which we have any record; the collection that day was \$16.98 from the school and \$1.33 from the congregation making a total of \$18.33. On the same day in 1891 this collection amounted to \$11.50.

On September 6th, of this year, we note the largest missionary collection outside of an Easter collection on record to date. The amount was \$31.75.

May 22, 1892, a "Loyal Temperance Legion" was organized in connection with the school and many members of the school signed the pledge.

In 1892 and 1893 no record is given of the observance of "Children's Day" although if the writer's memory is not at

fault this day was observed, and the regular collection taken for the cause of education each year.

The Loyal Temperance Legion, in 1893, reached a membership of seventy-two or about three-fourths of the average attendance of the school. At the close of this year, Brother Stoll, who had served as superintendent for four years resigned, and the vacancy was filled by Brother C. B. Nordeman.

In March 1894, the school through the efforts of Mrs. W. M. Danner, secured the services of Mrs. S. E. DeBruler, a trained kindergarten teacher, to take charge of the primary department of the school, Mrs. Danner who had long been in charge of the class, acting as her assistant. This was the means of increasing the interest in this department, and almost doubling the attendance.

In October of this year, a Normal Class was formed and the Hamil Course was adopted for study. Several of the scholars and a few of the teachers entered this class, but only two took the full course and graduated. These are both members of the Committee on Historical Research.

On June 10, 1894, "Children's Day" was celebrated on a more elaborate scale than ever before, and the collection amounted to \$35.88.

March 24, 1895, the primary department had grown so large it was deemed advisable to divide it; giving to Mrs. DeBruler as a kindergarten class all the children from two to six years of age, and leaving in the primary department children from seven to ten. Mrs. J. F. Richardson was given charge of these, and was their teacher until ill health compelled her to give up the work. During this year an effort was made to grade the school, but owing to the lack of modern facilities was only partially successful.

In the fall of 1895, a mission school was organized in South Louisville, a more extended notice of which will be given in another department of this work. It will suffice to say, here, that through the consecrated efforts of many of our workers this school is now making history for itself. The experiment was also tried of running a subscription kindergarten in connection with the school.

The territory adjacent to the church was canvassed and a small class of pupils secured, but after running the kindergarten about three months it was evident that it would be necessary to close it, as the locality seemed better adapted to a free rather than a subscription kindergarten. It was with deepest regret that the committee in charge gave up the project.

In 1896, Brother Nordeman, under whose leadership the school had prospered for three years resigned, and Brother J. B. Senior was again elected superintendent. Nothing of especial interest transpired during this year except the good average attendance of officers, teachers and scholars. At the close of this year Brother D. A. Stoll became the school's superintendent.

In the spring of 1898, the school lost the valuable services of Brother W. M. Danner and his estimable wife. They had been untiring in their devotion to the school during the time of their residence among us, and they left, us not to pass into retirement, but to enter a larger field of usefulness at Denver, Colorado. Brother Nordeman was again chosen superintendent in October, 1898.

The school was now entering upon one of the most important periods of her existence. For a year the trustees had been examining plans and getting estimates on a new church edifice. At last their plans were perfected, and temporary quarters for the school and congregation were secured.

The last session of the Sunday-school was held September 25, 1898, in the old building which for twenty-six years had been the home of Trinity Sunday-school. This session was solemn, yet joyous. Only one person was still a member of this school who had come with it from Market street, and that was Sister Speed. But what influence the school has had on the hearts and lives of young men and women eternity alone can tell. All looked forward with eager anticipation to the time when a new and modern building should occupy the ground, and newly equipped, they should go forth wielding the sword of the spirit, conquering for Christ.

The close of the year 1899 found the school still in temporary quarters and with no prospect of getting into their new

home by Christmas, as they had so earnestly desired to do, or even by Easter, which distant date had been set as the outside limit of time.

The building in use was not conducive to the best Sunday-school work, still the year 1900 has been one of the most prosperous of the school's existence. At the beginning of the year Brother Nordeman was again chosen superintendent. The school has been strictly graded, the average attendance has exceeded that of any previous year; the collections for the general school have been good, and the missionary collection, which had been growing steadily for some years, reached its highest point with the close of this year, the amount raised being \$250.

So with the history of thirty-five years of trials and triumphs behind us we turn our eyes hopefully toward the future.

Simultaneously with the publication of this work the school will enter its new home, where it will be equiped with everything necessary to properly conduct a modern Sunday-school.

What will its future be? Will the experiences of the past help in the achievement of greater victories in the future? Will our school measure up to future responsibilities as it has to those in the past?

These are questions which must be answered Sabbath by Sabbath by those who have the interest of the school at heart, and recorded by future historians. As for us, our work is completed, but we pray that the Father who has showered such abundant blessings upon our school in the past may guide and direct its management in the future, that it may be even more efficient than ever before in the promulgation of Gospel truths.

To the school of the future we would say, may "the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory forever and ever."

CHAPTER II.

EPWORTH LEAGUE NO. 277.

CLARA J. McLAUGHLIN.

IN THE year 1888, when Dr. Isaac Crook, was sent to us, the time was ripe for the young people to be organized for special work, there being quite a large number in the church.

At that time we had no denominational society in our church, and a "Young Peoples Society of Christian Endeavor," was organized with Brother C. B. Nordeman as President.

Whatever growth, strength or character, the Epworth League of Trinity may possess today, is largely, if not wholly, due to the nursing and mothering of the young people by that ideal pastor's wife, Mrs. E. C. Crook.

When in May 1889 the Methodist Episcopal Church organized the "Epworth League" for its young people, it was Mr. Henry Crook who first proposed, that we become an "Epworth League of Christian Endeavor," thus making Brother Nordeman the first Epworth League President in Kentucky. Throughout the church an effort was being made, to have the young people adopt the Epworth League as their denominational society, and Brother Nordeman, as a loyal churchman, advocated changing our society of Christian Endeavor to an Epworth League, thereby obtaining the honor of being the first "Epworth Leaguer" in Kentucky, as Trinity Chapter was the first chapter organized in Kentucky, holding charter No. 277, the first granted in the State.

This transition from Christian Endeavor to Epworth League, which occurred in the summer of 1891, just before the close of Dr. Crook's pastorate, was the educative work of months, Brother C. C. Stoll being the next convert. Tracts were distributed on "Church Loyalty," and "Denominational Young People's Societies." Arguments and solicitation were brought to bear, and on a memorable night the vote of some

forty or more young people was taken, and the Epworth League was adopted as our organization by a majority of one vote.

The sea was not calm, the breakers were near, fears were entertained as to whether our bark just launched would miss the reefs and weather the storm. Dr. Crook and our newly elected president, C. G. Norris, were skillful pilots, and made constantly for the open sea, and in the multitude of devotional services our differences were allayed, and finally forgotten.

As the members of Trinity League, we will always be thankful, that Dr. Crook and his excellent wife, were ever sent to Trinity Church, for certainly no couple were better qualified for the work than they. As everyone seems specially fitted for some place in the world, so, Dr. and Mrs. Crook proved their special adaptability for working with young people. Many of us can look back, and remember the many words of counsel and advice, which we received from them, both as a society and as individuals. For, while the offices were filled by the young people it would have been almost impossible for some of them to have filled them successfully had there not been a power behind the throne, always ready to give the required assistance.

In going to Dr. or Mrs. Crook with a problem of any kind, it was not always as going to a pastor and wife, but rather as friend going to friend, for we were always met more than half way.

A decade has gone, since then history has been made by our chapter. The leaves have been turned, bearing on them opportunities improved and unimproved. It is pleasant to turn back, and see what by the grace of God, we have been enabled to do, and towering over all other things, we note that as a result of our league work, we have a memorial in "Epworth Church," in the southern part of our city, property worth \$4,000, a membership of 150, largely gathered in from the world, saved primarily through the labors and faithfulness of Trinity Epworth League.

The personnel of the young men, who have been our chief executives, are today leaders in the Epworth League movement. We turn with pride to the administrations of C. B.

Nordeman, C. G. Norris, F. S. Coon, Wm. J. Von Behren, O. F. Dolfinger, J. F. Richardson, J. O. Duncan, A. L. Anderson, D. A. Stoll, S. Thurstonson, and the present energetic incumbent, Mr. Lindsay, who bids fair to give us one of the very best years we have ever enjoyed in the League. Each of these presidents, in turn, have had the privilege of selecting their own vice-presidents, and in every case this has been done with reference to their fitness for the several departments, and in almost every instance the work has been done in the best possible manner.

It is well-nigh impossible to estimate the influence which has gone out from our spiritual work department, under its different leaders, every one consecrated men. Services have been held in the hospital and in the jail. Cottage prayer-meetings have been held in the homes of the sick and the aged.

Under this department, also, revivals have been carried on successfully both in our own church and in other weaker churches, who have appealed to the League for help in this way. Our Sabbath evening League service comes under this department, and it has been truly a school where our Leaguers have learned to testify, to lead in public prayer, and to conduct the devotional meetings; besides a number of other things, which they might possibly not have learned, had it not been for the Epworth League, and who shall say where this influence will end.

Under the Mercy and Help Department, suffering of almost every nature has been relieved. We have gone into the homes of sickness and poverty, and have been able to take the sunshine in with us. Material help has been given wherever needed. The sick have been cared for with doctors, medicines, nurses and delicacies. The hungry have been fed. Coal has been sent to those without fire. Shoes and clothing of all kinds have been provided for those who otherwise would have had to remain at home.

In our Literary Department we have had some excellent leaders, who have given liberally of their time and talents, to elevate the standard along literary lines among our Leaguers.

Our Social Department, though last, is not least in impor-

tance, for very much depends on the sociability of any church, and this department has not been slow to see the need and apply the remedy. And it has spread like a contagion through the entire church. We have added to our list of officers a "Statistician," whose duty it is to report every devotional meeting with regard to attendance, and also any part taken in the meeting by the Leaguers, so that it would be possible at any time to refer to the books, to any particular meeting, and find out exactly, what part, if any, any individual Leaguer, had taken in that meeting.

Our Cabinet and Business Meetings, which are held every month, have been no small factor in bringing our League up to its present standard of usefulness. In them every phase of our work is discussed. Every financial question or recommendation for membership must first pass through the Cabinet. Each vice president presents his or her plans for work to the Cabinet to be approved, or rejected by them, before presenting them to their respective committees. All work done by the departments is reported to the business meeting each month, by written reports, which are kept on file by the Secretary. In this way all work is done in a systematic and business-like way.

It is modestly claimed, that the organization of the "Falls Cities Union," which has done so much in magnifying a real fraternity, and narrowing the Ohio river, and enkindling such warm friendships, is due to the conception of Trinity League, which gave that organization birth.

Drs. Crook, Turner and Collins, all bear testimony to the fact, that during their several pastorates, the Epworth League could be depended on for any service, for a vital piety, and a loyal acquiescence to the demands of Methodism.

We believe our League has achieved one thing for which it has been working, and that is the confidence of our own church. This has been manifested in a number of ways by the members of the church, the most prominent one being, that, today nearly all of the charities of the church passes through the Mercy and Help Department of the League. Nearly every needy case is put into its hands to be looked after, the church also helping with the financial part.

When the League was first organized, with its many departments, and business-like way of carrying on its work, the older members held aloof, or looked on with doubt. Not only those of our own individual church, but of the church in general.

Many warnings were sounded, and much advice given, and we were held in check, as it were; and rightly so; as the youngest child of the church, did we not need a mother's guiding hand, to lead us safely over the rough places, and to draw the reins tighter, when we were about to run away? We believe the discipline has done us good, and we are the more loyal and faithful to the church because of it.

No other organization of the young people in our church, has been so well calculated to fill a long-felt want, that of interesting all of the young people in the church. Each one is sure to find his or her place for work, in one of the four departments.

For several years, the Spiritual Work Department has held a two weeks' revival service in the church during the month of November. The preaching has been done mainly by the local preachers of our own League. They have been very helpful, to the League in particular, and to the church in general.

The following is a program which was used in the meeting last fall:

Program.

SUNDAY, NOV. 11TH.

6:30 P. M.—League Services.

“Living Bread”—O. F. Dolfinger.

7:30 P. M.—Sermon—Rev. W. B. Collins.

MONDAY, NOV. 13TH.

7:30 P. M.—Song Service—F. S. Coon.

7:45 P. M.—“Why I Am a Methodist”—C. C. Stoll,
of Clifton League.

8:00 P. M.—Sermon—C. B. Nordeman.

TUESDAY, NOV. 14TH.

7:30 P. M.—Song Service.

7:45 P. M.—“Repentance,” (a paper) Mrs. A. Shaw,
of Portland League.

8:00 P. M.—Sermon—A. B. Davidson.

WEDNESDAY, NOV. 15TH.

7:30 P. M.—Song Service.

7:45 P. M.—“Confession”—G. W. B. Olmstead, of
Marcus Lindsey Memorial League.

8:00 P. M.—Sermon—D. A. Stoll.

THURSDAY, NOV. 16TH.

7:30 P. M.—Song Service.

7:45 P. M.—“Faith” (a paper) Mrs. A. M. Horn, of
Epworth Chapter.

8:00 P. M.—Sermon—J. O. Duncan.

FRIDAY, NOV. 17TH.

7:30 P. M.—Song Service.

7:45 P. M.—“Cleansing”—Will Walts, of Centenary
New Albany League.

8:00 Sermon—S. A. Lighton.

SUNDAY, NOV. 19TH.

6:30 P. M.—League Services.

“Liberty and Love”—Mrs. J. F. Richardson.

7:30 P. M.—Sermon—Rev. W. B. Collins.

MONDAY, NOV. 20TH.

7:30 P. M.—Song Service.

7:45 P. M.—“Salvation” (a paper) Miss Sappie Gard-
ner, of Wesley Chapter.

8:00 P. M.—Sermon—C. B. Nordeman.

TUESDAY NOV. 21ST.

7:30 P. M.—Song Service.

7:45 P. M.—“Assurance”—Joe D. Bradburn, of Lan-
der Memorial.

8:00 P. M.—Sermon—J. O. Duncan.

WEDNESDAY, NOV. 22D.

7:30 P. M.—Song Service.

7:45 P. M.—“Adoption”—Patrick Curtis, 20th and
Jefferson Sts. League.

8:00 P. M.—Sermon—D. A. Stoll.

THURSDAY, NOV. 23D.

7:30 P. M.—Song Service.

7:45 P. M.—“Sanctification”—S. A. Mullikin, of
Wilson Memorial.

8:00 P. M.—Sermon—Rev. W. B. Collins.

C. B. Nordeman, Chairman of Spiritual Work Department,
will have charge of the services.

Sermons limited to twenty-five minutes.

Mr. and Mrs. J. O. Duncan will sing each evening at 8 o'clock.

Miss Mamie F. Walkup, of Wall Street League, Jefferson-
ville, has kindly consented to act as organist and lead
the singing during the revival part of the service.

Epworth Church is now in a flourishing condition; it is self-supporting, and is provided with a preacher from the Conference. This relieves our League from further work in South Louisville; but not content to be idle, they have found another field of labor in the western portion of the city, and have founded what is known as the "Haven Mission," on Thirtieth and Alford Avenue. Sabbath-school is held in the afternoon, a preaching service on Sabbath evening, and a prayer-meeting on Thursday evening. Brother Nordeman does most of the preaching, and is assisted at times by the other local preachers of the church. Brother Sam Lighton is the superintendent of the Sabbath-school. A few of the Leaguers have taken classes in the school, as have also a few from Wesley Church. The attendance is very good at all the services, and the interest in all is deepening. From the present outlook, the prospect seems bright for establishing a church in this neighborhood in the near future.

As a League we have tried to keep abreast of the times, and also, to keep step with the mighty army of Epworth Leaguers, throughout the land. To this end a goodly number of our young people have attended the four International gatherings, besides the Annual State Conventions, bringing home with them many new ideas of work, which have proven very successful when tried at home.

Besides this, we have had some of the most prominent men of our Church, who are interested in League work, to speak and lecture for us, in our home church. Of these we might mention, Bishop Fowler, who has been with us once, Bishop Ninde, our ex-president, was with us two days at one time, Dr. Joseph Berry has been with us on two occasions, Dr. Edwin Schell has spoken for us once or twice, and will be with us again during dedication week, for our Epworth League Rally.

To the organization of the Epworth League, with all its departments of work, which have been specially mapped out to develop all sides of the Christian character, we owe under God, what our young people of Trinity Church are today.

CHAPTER III.

THE HISTORY OF TRINITY JUNIOR LEAGUE.

MRS. C. RYAN, ASSISTANT SUPERINTENDENT.

JUNIOR EPWORTH LEAGUE Chapter 567, better known as Trinity Junior League, was organized in 1891 with twenty-two names enrolled, and for its president, Mrs. C. C. Stoll.

The officers were elected to serve six months, but we find by the record that this organization only existed about four months.

In November, 1892, a Junior League was again organized in Trinity, with Miss Mamie Miller as the superintendent. This League was organized under Dr. Turner's pastorate, with fourteen names enrolled, and the foundation was so well laid that the Society is not only alive to-day, but is flourishing.

In 1896 we find the League has grown in quantity—fifty-one names being enrolled—and in quality, for the records show that the work did not consist merely of the Sunday afternoon service, but in doing those things that children can so sweetly do—carrying flowers and words of cheer to the sick and bereaved.

Every fourth Sunday Miss Mamie Miller, with her Juniors, assisted the Senior League in the service at the City Hospital.

The records show many deeds of kindness and errands of mercy performed by the children and their beloved superintendent. During her five years of service only three deaths are reported—Walter Raymond, Harry Goose, and Carl Bunnell. These were active Juniors, and their loss is deeply felt. In a letter written by Carl Bunnell to Miss Miller, just a few days before his death, we found the sweetest expressions of love and appreciation, both for his teacher and the League.

We will quote one paragraph where he says: "The five years I spent in the Junior League work with you were the happiest years of my life."

Is not this lovely tribute to his superintendent worth all the labor and self-sacrifice she may have given?

In February, 1897, Miss Miller resigned her position and was succeeded by Mr. D. F. King. The following September he appointed two assistants, Mr. J. Coogle and Mrs. C. Ryan. Two years later he added to his corps of assistants a graduated Junior, Miss Vira Duncan. Under Mr. King's leadership the League has progressed rapidly.

The children in 1898 visited the City Hospital and distributed about one hundred and twenty-five bouquets to the sick. They visited each ward and sang and prayed with the suffering ones. Their next trip was to the County Jail, where service was held and flowers distributed. Our Mercy and Help department was instructed to report all cases of sickness and distress, whether directly connected with the League or not, and this kind of work is what has made the Junior League a power in the community. During Mr. King's administration we have only one death to report. When God's messenger called Ruby King home the Junior League lost one of its brightest lights; one whose heart and life was filled with love and sweetness. Our ranks were broken, but our loss was her gain. We can not always understand God's providences, but He, in His infinite love for His children, brought good out of this great affliction, and Trinity League enjoyed the brightest spiritual experience ever known in its history.

We hold our business meetings the first Tuesday evening in each month, and they are conducted properly and in order. Our President, Miss Louie McDaniell, is an efficient officer and gives promise of greater ability. In no other department of the church is the fruit of your labor more apparent than in the Junior League. The soil is not worn out or overgrown with tares, but is fresh and fertile, and if good seed is sown by an efficient superintendent, who can estimate the harvest? The outlook at the present time is promising, and the work for the new Conference year has been well planned.

CHAPTER IV.

WOMAN'S HOME MISSIONARY SOCIETY.

MRS. JAMES H. DUNN.

THE Woman's Home Missionary Society is the only distinctively American society of Methodism. Our history carries us back about twenty years, when some earnest, God-fearing women called together by Mrs. Elizabeth L. Rust, our honored founder, who has lately passed to her reward, laid the foundation of our society—the women of the negro race being the inspiring cause. The first officers of the society were:

Mrs. Rutherford B. Hayes, President,

Mrs. Elizabeth L. Rust, Corresponding Secretary,

Mrs. S. R. Clark, Treasurer.

It has extended its work until we now have twenty different bureaus or departmental organizations, among which the following are prominent:

Industrial schools for training the colored girls of the South.

Rescuing Chinese girls in our mission at San Francisco.

Educating the Indian boys and girls.

Educating the Mexicans in our border states.

Americanizing and christianizing the children of foreigners in our great cities.

Taking the girls of Alaska into our Jesse Lee Home and educating them.

Caring for our ministers, preaching the gospel amid frontier hardships; giving them garments and providing them with books.

Building Missions.

Maintaining deaconesses in our cities.

The society is striving to aid in every work which has for its object the uplifting of the unfortunate and sorrowing

women of America. "Our Lord commands us 'Go ye into all the world and preach the gospel to every creature, beginning at Jerusalem.' America is our 'Jerusalem' and 'every creature' is at our door."

Our Mrs. Fanny Speed has taken special interest in the Industrial schools for colored children in the South, particularly the Haven Home Industrial School at Savannah, Ga. Many times the hearts of the teachers and children have been made glad by the boxes from Mrs. Speed, packed at our Ladies' Sewing Society at their Thursday meetings. Another school, the Mary Haven Home, is situated about five miles out from Savannah at Speedwell, a railroad station named by our missionaries at Savannah in honor of Mrs. Speed, who has done so much for the work there.

The minutes of our local society say: On October 13th, 1892, at Trinity M. E. Church, was organized a Woman's Home Missionary Society. The following were elected officers:

Mrs. Fanny Speed, President,
Mrs. J. W. Turner, Vice President,
Miss Callie Booker, Secretary,
Mrs. C. G. Norris, Treasurer.

The following is a list of those who were members during the first year:

Mrs. Fanny Speed	Mrs. Rebecca McCready
Mrs. J. W. Turner	Mrs. Thomas Douglas
Miss Callie Booker	Miss Clara McLaughlin
Mrs. C. G. Norris	Mrs. J. F. Richardson
Mrs. R. R. Glover	Mrs. L. T. Rosengarten
Mrs. J. D. Stilz	Mrs. Otis Hidden
Mrs. James H. Dunn	Miss Helen Brooks
Mrs. H. G. Knadler	Mrs. A. M. Von Behren
Mrs. James Dugan	Mrs. W. M. Danner
Mrs. Harriet Jones	Miss Eva Sowders
Mrs. Gabrielle Buckner	Mrs. James Rubel
Mrs. E. S. Weishart	Miss Ella Gardner

On November 7th, 1892, at the parsonage, was held the first meeting after organization of the society. Meeting was

called to order by the president, Mrs. Speed. A talk on Home Mission work was given by Mrs. Speed; also by our pastor, Rev. J. W. Turner. At present, August, 1900, we have a membership of thirty. Officers are:

Mrs. Fanny Speed, President,
Mrs. James H. Dunn, Vice President,
Mrs. Junius C. Klein, Second Vice President,
Mrs. E. W. Bentley, Secretary,
Miss Minnie Dunn, Treasurer.

We hold our meetings at 2:30 p. m. on the first Tuesday of each month. The Home and Foreign meet conjointly. At each meeting a literary and musical program is given—appropriate to the work; the two societies preparing the program each alternate month; Mrs. Eva Milligan, as soloist, and Miss Anna Shelton as pianist, contributing greatly to the enjoyment of the meetings. We meet at the homes of the members. After the program and business, light refreshments are served and a social time is enjoyed. A fee of one dollar per year is paid (this is called dues), which money is sent to the General Treasurer, Mrs. Thompson, at Cincinnati, Ohio. Dues paid into the general treasury since organization—October 13th, 1892, to August 1900—amount to \$486.00.

Our work as a society since organization has been the aiding of needy ministers and families in Kentucky. Many boxes have been sent in response to urgent appeals. Our hearts have been gratified by the letters of thanks and appreciation. The value of boxes sent from October 13th, 1892, to August 1900, is \$1,196.57.

Much could be said of Mrs. Speed's individual work in the State that she has not reported to the society, and has kept no record of herself. Her modesty in this line does not let her right hand know what her left hand is doing. The college at Barbourville, of which Dr. Stevenson, one of our former pastors, was for years the honored president, has been largely her beneficiary. And many young men and women are grateful to her for a college education.

CHAPTER V.

THE WOMAN'S FOREIGN SOCIETY.

MRS. J. C. DUGAN.

ABOUT the year 1882 or 1883, during the pastorate of the Rev. Mr. Pearce, the Woman's Foreign Missionary Auxiliary Society of Trinity M. E. Church was organized and the following officers elected:

Mrs. Fanny Speed, President.

Mrs. I. A. Pearce, Vice Pres.

Miss Anna Pearce, Secretary.

Miss Grace Brown, Treasurer.

We regret that a complete record of the membership at that time is not available. Many of our members at the present time were earnest workers in the early years of the Society's existence. The women of the Church all over the country had been urged to take up the work of aiding and helping women in heathen lands, who could be reached and helped only by the aid of Christian women. The women of Trinity Church were not slow to heed the appeal, and missionary enthusiasm was thus kindled and has been kept alive during the years to the present time.

The records of the Society for several of the early years of its existence have been mislaid or lost, but we find in the Conference minutes reports of the amounts given by the Society during its existence, with the exception of about four years. We also find that as early as 1876 the Church was credited with amounts sent by the W. F. M. S., showing that the missionary spirit was already alive in the hearts of the women of Trinity. From 1876 to 1900 the records show that about \$1,600 has been given by the Society to send the Gospel to heathen lands.

The method of raising funds and prosecuting the work of

the Society has not been by public collections for special work, but by each member laying aside two cents a week, or the payment of one dollar a year, which constitutes membership.

The W. F. M. S. has met regularly the first Tuesday in the month at the residence of the different members, alternating with the Home Society in arranging a program. The meeting opens with prayer and appropriate hymns. The study of the month is then taken up, after which musical selections are given, papers read, etc. The business of the Society is then transacted and dues collected. A thank-offering service has been held about April of each year, and this has netted a goodly sum to carry on the work.

From the beginning, unless prevented by sickness, our beloved Mrs. Speed, the first president, has faithfully attended these meetings and generously supported them.

We can not refrain from mentioning former members, whose names we find in the records. Many of them have changed their residences, and others have gone to their reward: Mrs. D. W. Archbold, Mrs. Bryson, Mrs. M. A. Carley, Mrs. L. P. Hieronymous, Mrs. McCready, Mrs. Leggett, Mrs. Mattie Reed, Mrs. Leon Rosengarten, Mrs. Daniel Stiltz, Mrs. Weishart, and Mrs. Vogt.

The following names are on the roll of the Society for the present year (1900):

Mrs. Edward Bentley,	Mrs. D. A. Stoll,
" Gabrielle Buckner,	" A. M. Von Behren,
" Bennet,	" S. D. Wood,
" I. C. Brooks,	" A. Williams,
" Mary E. Collins,	" J. R. Masters,
" J. H. Dunn,	" R. W. Rollins,
" J. C. Dugan,	" W. J. Von Behren,
" J. O. Duncan,	" W. M. Bauer,
" R. R. Glover,	" F. S. Coon,
" N. Glass,	" Minnie Wilson,
" Holden,	" Junius Klein,
" Harriette Jones,	" Jennie McCready Olvey,
" C. McClelland,	" Fanny Speed.
" George Post,	Rev. W. B. Collins,

During the year three of our number, Mrs. Buckner, Mrs. Collins and Mrs. Woods have passed into higher service and larger blessedness.

PRESIDENTS.

1882—, Mrs. Fanny Speed.
 1888-89, “ Isaac Crook.
 1889-91, “ R. R. Glover.
 1891-92, “ Rodecker.
 1892-95, “ R. R. Glover.
 1895-97, “ J. C. Dugan.
 1897-1900 “ R. R. Glover.

VICE-PRESIDENTS.

1882—, Mrs. I. A. Pearce.
 1888-90, “ H. W. Barr.
 1888-90, Mrs. D. C. Brown.
 1890-92, Miss Emma Thruston.
 1892-93, Mrs. Rodecker.
 1894-95, Mrs.
 1895-97, “ J. H. Dunn.
 1897-1900, “ J. O. Duncan.

SECRETARIES.

1882—, Miss Anna Pearce.
 1888-89, “ Grace Brown.
 1889—, “ Stella Barr.
 1889-90, Mrs. L. Rosengarten.
 1890-93, Mrs. J. C. Dugan.
 1893-94, Miss Eva Sowders.
 1894-95, Mrs. J. B. Senior.
 1895-96, “ W. M. Danner.
 1896-1900, “ J. C. Dugan.

TREASURERS.

1888-90, Mrs. J. B. Senior.
 1890-92, “ Carr.
 1892—, Miss Ella Gardner.
 1892-93, Mrs. C. C. Stoll.
 1893-95, “ J. C. Dugan.
 1895-97, “ R. R. Glover.
 1897-98, “ J. B. Senior.
 1898-99, “ Jennie Olvey.
 1899-1900, “ D. A. Stoll.



CHAPTER VI.

THE LADIES' SEWING SOCIETY.

MRS. JAMES H. DUNN.

THE Ladies' Sewing Society of Trinity M. E. Church was organized in 1870, during the pastorate of Rev. J. McKendree Reiley. To Mrs. Fanny Speed, who was one of the first members, we are indebted for the following: "We commenced in the old church at Eighth and Market Streets. Dr. Reiley was our pastor, and Mrs. Reiley was our president. We met at the parsonage. The object was to make clothing for the poor children who came to the Sunday-school. We furnished them shoes and whatever was needed to give them the advantages of our Sunday-school. Brother Barker, of the New York Store, gave us most of the goods that we made into clothing."

Mrs. W. O. Williams, who joined the church under Rev. Reiley, says: "I could not attend the meetings of the Sewing Society very often on account of my family of small children, but I remember seeing at the meetings when I did go, Mrs. Speed, Mrs. Buckner, Mrs. Ongley, Mrs. Richard James, Mrs. Riley, Mrs. Barker, Mrs. Johnston and daughter Lettie, Mrs. Barr, and two or three others whom I cannot recall."

In 1872, under the pastorate of Rev. D. Stevenson, after the purchase of the church at Third and Guthrie, our present location, the society began working as we do now—raising funds for the benefit of the church; in which they were eminently successful. They had the support and encouragement of such influential persons as Mr. Joshua F. Speed, Col. James Buckner, Gen'l. James Ekin, Gen'l. Eli H. Murray, and others. The first recorded report of their work now in preservation is for the year from March 17, 1875 to March 9, 1876,

by Mrs. S. Budd, Secretary. It is such an excellent report we append a copy of it:

Received from Festival, June 19, 1875.....	\$231 70
“ “ “ Oct. 22, 1875.....	281 20
“ “ Socials.....	24 96
“ “ Donations	13 15
“ “ Subscriptions, dues and sewing	148 90
Total	<u>\$699 91</u>

The yearly reports were carefully kept by Mrs. S. Budd, Secretary, from 1875 on, but there are no minutes of their weekly meetings, nor reports of election of officers until March 20, 1879, when the "Ladies' Sewing Society, of Trinity M. E. Church, met at nine o'clock in the usual place (which was the primary room of the old church); eight ladies were present; engaged at making aprons and a quilt. It being the first meeting of that conference year, we had an election of officers." From March 25, 1880, to June 17, 1880, the society collected from sewing, dues, socials, and a lecture by Dr. Chadwick, a former pastor, \$156.18. These were the last minutes kept by Mrs. Budd, she having left the city. Miss Ella Gardner was elected to take her place. On February 3, 1881, Miss Gardner resigned and Mrs. J. H. Dunn was elected secretary.

In the minutes of November 25, 1881, mention is made of the ladies purchasing black calico for the purpose of draping the church in memory of President Garfield.

Under the minutes of February 19, 1882, we find pasted the following clipping from one of our city papers:

A PASTOR SURPRISED.

Rev. William Macafee, pastor of Trinity M. E. Church, was the subject of a very agreeable surprise on Monday night, February 6. The matter was arranged in this way: Mr. and Mrs. Macafee were invited to spend the evening at Mr. L. T. Rosengarten's, on Sixth Street. At about 8 o'clock a telephone message came to Mr. Rosengarten's, saying that two friends from the country were at the parsonage and desired very much to see Mr. Macafee. The pastor was reluctant to leave, but as a matter of duty, thought it best to go. Imagine his surprise when, on opening his door, the first person to greet him was Mr. Rosengarten, who, with his fam-

ily, had taken a short cut and arrived before him. On entering, it was found that the ladies of the Sewing Society, with their husbands and the members of the church generally, had taken complete possession of the house, up stairs and down, and it was clear that some mischief was working. As soon as the surprised couple had recovered themselves sufficiently to understand that they were in the camp of their friends, Mr. W. E. Chess, acting for the ladies of the Sewing Society, conducted the pastor and his wife to the parlor, and in a neat and appropriate speech presented them with an elegant silver tea set as an expression of the kind regard in which they were held by the church. The pastor accepted the gift in such words as he could command under the circumstances, for the whole thing was an absolute surprise to them, after which the company repaired to the dinning-room, where a sumptuous supper had been prepared by the ladies, and a most pleasant social time was spent by pastor and people until 10 o'clock. The members of Trinity are quiet and undemonstrative in their ways, but there are few churches which know better how to make their pastor happy, and few which illustrate more fully "how good and pleasant it is for brethren to dwell together in unity." This is Mr. Macafee's third year at Trinity, and this is one of the instances where the "three-year limit" will be very unpleasant to pastor and people.

On September 28, 1882, Mr. and Mrs. Macafee made their farewell visit to the society prior to their going to another charge. The society parted with them with sincere regret.

On October 19, 1882, the minutes state that the day was spent in preparing the parsonage for the new pastor, Rev. I. A. Pearce.

The following is a copy of an invitation issued for a supper November 21, 1882:

The Ladies of Trinity M. E. Church
will set
An Oyster Supper
Tuesday evening, Nov. 21, at 7:30 o'clock,
And serve lunch Wednesday and Thursday
From 12 to 3 o'clock,
At No. 535 Fourth Avenue, Public Library Building.
You are cordially invited to attend.

The net receipts were \$150.00.

On February 22, 1883, three comforts were made for a presiding elder and family of Jeffersonville, Ind.,—sufferers from

the flood then raging along the Ohio river. On March 1st, made six comforts for flood sufferers. On March 8th, made four comforts for flood sufferers. Net receipts from musical and literary entertainments on February 16th, and March 9th, were, \$46.20.

In the minutes of March 20, 1885, our attention is called to the presentation of a dining table to the society by Brother Pearce, our pastor. It was a much-needed piece of furniture, and highly appreciated, especially so because it was his own handiwork. It is still in use by the ladies and is a pleasant reminder of Mr. and Mrs. Pearce and their genial presence at our Thursday luncheons. It is a relic of the past that we prize and it will continue in service in the new church.

One of our entertainments that was given prominence on account of the excellence of the program and the neat little sum realized, \$48.50, was given in the chapel of the old church on April 24, 1885. The program was as follows:

Male Quartette. Messrs. Rosengarten, Klein, Fink, Kiger.
Soloists. Misses Carrie Collier and Alice Brown,
Mrs. Stutson.

Mr. Rosengarten read Tennyson's "Dream of Fair Women," which was illustrated with tableaux. Ice cream and cake were served.

On November 5, 1885, Mrs. Shannon, wife of our new pastor, joined the society. She was a charming addition to our number. And Brother Shannon was always a most welcome visitor to our Thursday meetings.

Through Mrs. Speed in 1886 and 1887 our ladies began to be interested in the work of the Woman's Home Missionary Society—one day in each month being given to the work, though there was no organization of the Woman's Home Missionary Society until 1892. While not diverting efforts from their allotted channel, generous donations were made and many stitches were set for this work.

In February, 1887, the Ladies' Sewing Society paid to Mr. A. Gunther \$25.00, a subscription to Wesley M. E. Church, which was subscribed at the dedication of their new church.

On March 1, 1888, we paid \$102.95 to the Treasurer of our own church to help liquidate the church debt.

On October 4, 1888, Mrs. Crook, wife of our new pastor, Rev. Isaac Crook, joined the society. Beginning October 4, 1888, the ladies resolved themselves into a visiting committee to call upon strangers who were attending our services, with the object of inducing them to become members of Trinity. During that conference year 344 visits were made.

Our president, Mrs. Rosengarten, assisted by Dr. and Mrs. Crook, having prepared a written constitution and by-laws for the society, this was read before the society by Dr. Crook, on November 8; and on motion of Mrs. Delia C. Brown, seconded by Mrs. Barr, it was adopted. Section Second is as follows:

“The object of the society shall be the promotion of Christian friendship, and to assist in raising funds for the benefit of Trinity M. E. Church.”

Some of the entertainments during 1888 and 1889 were:

Lecture by Rev. Isaac Crook.....	\$ 49 25
Lecture by Dr. J. H. Vincent (now Bishop Vincent)	123 50
“Mum Social”.....	35 00

On Wednesday, April 10, 1889, at the prayer-meeting service, the ladies, at the request of Dr. Crook, gave a history of the Sewing Society from its beginning, nineteen years before. It was interesting and profitable—several members being added. Among them were the following gentlemen who became honorary members: Mr. Otis Hidden, Mr. H. G. Knadler, Mr. Archbold, and Mr. Settle.

In May 1890, Mrs. Rosengarten and Mrs. Knadler, as officers of the society, assumed the debt for a new carpet in the Sunday-school room. At the suggestion of Mrs. James C. Dugan; it was decided to “plant nickels” to pay off the debt. Three dollars in nickels were taken from our Sewing Society treasury and distributed to members of the society, and to any one in the Sunday-school or church who was willing to take them and invest in a way to increase them as much as possible. The gathering took place on September 30th, in the chapel. It was very interesting to hear the story of the nickels—how they grew. The receipts were \$94.52.

On October 16, 1890, the following invitation was sent to all members of the church and a few of the friends outside, to welcome Dr. Crook on his return from Conference, which was the beginning of his third year.

Reception
Will be given by the
Ladies of Trinity
to
Dr. and Mrs. Crook
at the parsonage
Thursday eve., October 16, 1890.
We hope you will be present.
925 Sixth Street. 8 to 11.

The Ladies' Sewing Society furnished the supper. The Young Ladies' Aid furnished the ice cream. The Christian Endeavor sent the invitations. The supper was served up stairs. The reception was a very satisfactory and elegant affair. The house was packed with guests. Mrs. Speed sent in from her country home, autumn leaves, and vines, and many beautiful flowers, which decorated the house beautifully. Dr. and Mrs. Crook were in their happiest mood.

At one of our Thursday meetings in January, 1891, Mrs. Speed furnished the material for several comforts, pillow cases and sheets, which were made by our ladies and given to the "Flower Mission" of our city. On October 29th, a reception was held in honor of Rev. J. W. Turner, our incoming pastor, and his family.

On June 14, 1894, the ladies assumed \$100.00 of the expense of repairs on the church. Also paid \$23.00 on papering the parsonage.

An interesting lecture in the church by Prof. Fukishema, a Japanese, netted the ladies \$16.85, which was one-third of the net receipts. The amount was used on the repairs of the church.

On June 4, 1896, the society enjoyed the annual outing at Mrs. Speed's country home. Every year since June, 1879, (with one or two exceptions when she was too ill), Mrs. Speed has entertained the society prior to their disbanding for the summer. Dinner is spread on the lawn in the shade of a large

thorn tree. This is always an enjoyable occasion. After the feast that day, Brother Turner, our pastor, in choice language spoke of Mrs. Speed's beautiful life; of her Christian work and influence; of her home life, and of the happy times we have enjoyed on these occasions. Mrs. Speed responded in touching words. In the afternoon we decided to have a group picture taken and telephoned for a photographer (Bro. Bunnell), who came promptly. We were soon arranged, with Mrs. Speed and Mrs. Buckner in the center of the group. We each have a picture—a souvenir that we highly prize. There were twenty-seven present. This was the last meeting at which we had the pleasure of having with us our pastor, Rev. J. W. Turner, and his wife, who had been our president for four years.

At the beginning of Rev. W. B. Collins' pastorate, in 1896, the society paid for repairs and refurnishings for the parsonage \$228.25. In June, 1897, we spent one Thursday in work for the German Deaconess Home; made two comforts, pillow cases and sheets. Mrs. Speed furnished the material and the ladies donated their work.

On January 28, 1898, Brother Collins called at our Thursday meeting to talk "new church," which met with our hearty co-operation. We pledged ourselves to raise five hundred dollars toward the furnishings, but we have succeeded in doing much better than that. We began at once to plan an excursion to the "Kentucky River Locks" on June 9th. With the day came a bright morning, and over six hundred people boarded the steamer Columbia. Meals were served on the boat. The receipts of the excursion netted us \$160. Mrs. M. A. Carley (affectionately called Mother Carley), of East Orange, N. J., a former member of our Society, whom we loved and have greatly missed, hearing of the new church enterprise, contributed a beautiful silk quilt which added \$15 to our fund. We doubly appreciated her donation because it was her own work at the age of eighty-four.

An enterprise that is noteworthy is a "memorial quilt," the contributions to which have brought us the sum of \$105. There are thirty-six blocks in the quilt; in the center of each block is a picture of the old church, and around the pictures

are written in indelible ink the names of the contributors. There are 864 names on the quilt. Much credit is due Mrs. H. G. Knadler for carrying out the enterprise; to Mrs. J. O. Duncan for having so beautifully written the names; to Mrs. J. M. Coogle for having secured the greatest number of contributors and the largest amount of money; also to Mrs. M. A. Von Behren, Mrs. H. G. Knadler, and Mrs. T. W. Douglas who did the quilting. The quilt is to be a gift from our society to the German Deaconess' Home of this city.

Another river excursion in June, 1899, added \$105 to our fund. And dinner served during the Confederate Reunion, May 31, June 1 and 2, netted us \$125.

Our avails for the new church, which includes dues, sewing, entertainments, excursions and other enterprises, and donations on the memorial window, amount to \$1,600. From 1875 to 1900 our receipts, as nearly as can be estimated, have reached \$9,398.12, which has been paid into the treasury of the church, or applied to the various church interests direct.

There has been in the hearts of our ladies a strong desire to honor our dear Mrs. Speed whom we love, and who has been our leader and wise counsellor for so many years and is now, at eighty years of age, our honored president, which office she has held during the greater portion of the time since our organization. We have therefore thought it most befitting to place the large window on the south side of the church as a memorial to her and her husband, Mr. Joshua F. Speed, who died in 1882. This enterprise has been a labor of love, and has met with the hearty co-operation of Mr. and Mrs. Speed's friends in and out of the church, which has enabled us to procure from Tiffany, of New York, the beautiful window now in place. Mrs. Speed had no knowledge of our intention until we had the money assured and were ready to give the order. Our present officers are as follows:

Mrs. Fanny Speed—President.
Mrs. James C. Dugan—Vice-President.
Mrs. James H. Dunn—2d Vice-President.
Mrs. T. W. Douglas—Secretary.
Mrs. H. G. Knadler—Treasurer.

Our membership during the past year is as follows :

Mrs. W. C. Aubrey, Mrs. Gabrielle Buckner, Mrs. E. W. Bentley, Mrs. I. C. Brooks, Mrs. W. B. Collins, Mrs. J. M. Coogle, Mrs. J. O. Duncan, Miss Minnie Dunn, Mrs. R. R. Glover, Mrs. Harris, Mrs. Harriet Jones, Mrs. Junius C. Klein, Mrs. E. J. Keane, Mrs. Virginia Victoria Lewis, Mrs. R. H. Lindsey, Mrs. S. T. Moore, Mrs. J. D. McDaniel, Mrs. C. McClelland, Miss Clara McLaughlin, Mrs. C. W. Morris, Mrs. E. E. Olvey, Mrs. R. W. Rollins, Mrs. S. Shelton, Mrs. D. A. Stoll, Miss Nannie Seaman, Mrs. C. Troxler, Mrs. A. M. VonBehren, Mrs. S. Wood, Mrs. W. J. VonBehren, Rev. W. B. Collins, Dr. J. E. Mann.

Many faithful ones of our number have passed on to their reward. Among them are :

Mrs. Sarah P. Dunn, Mrs. Bly, Mrs. Ongley, Mrs. S. Budd, Mrs. Statira Barr, Mrs. W. E. Chess, Mrs. Fuget, Mrs. Hieronymous, Miss Emma Thruston, Mrs. Carr, Mrs. Littell, Mrs. Samuels, Mrs. W. B. Collins, Mrs. Buckner, and Mrs. S. Wood.

The names of the last three are on our roll for this year, and have answered the final summons within the past six months. Mrs. Collins, our pastor's wife, was a patient, loveable, Christian woman, and had endeared herself to all. Mrs. Buckner had not been with us much in late years on account of feebleness incident to old age, but those of us who knew her best can recall her happy, charitable disposition. She was a faithful worker and good cheer at our meetings. Mrs. Wood was one whom we had learned to esteem and love for her intelligence and Christian character.

Through all the years since the organization of the society in 1870, there have been marked zeal and industry, and there has been none lacking on the part of the society since we commenced to work for our beautiful new church, now ready for dedication.

PRESIDENTS.

1870-72, Mrs. Reiley.	1888-91, Mrs. L. T. Rosengarten.
1872-79, Mrs. Fanny Speed.	1891-92, Mrs. H. G. Knadler.
1879-80, Mrs. Eva Kirtland.	1892-96, Mrs. J. W. Turner.
1880-86, Mrs. Fanny Speed.	1896-97, Mrs. James C. Dugan.
1886-88, Mrs. Statira Barr.	1897-1900, Mrs Fanny Speed.

VICE-PRESIDENTS.

1879-83, Mrs. Bly.	1893-95, Mrs. A. M. Von Behren.
1883-88, Mrs. H. G. Knadler.	1895-97, Mrs. J. D. Stiltz.
1888-90, Mrs. Statira Barr.	1897-1900, Mrs. James C. Dugan.
1890-93, Mrs. James C. Dugan.	

SECOND VICE-PRESIDENTS.

1883-86, Mrs. I. A. Pearce.	1899-1900, Mrs. James H. Dunn.
1895-96, Mrs. A. M. VonBehren.	

SECRETARIES.

1875-80, Mrs. S. Budd.	1881-91, Mrs. James H. Dunn.
1880-81, Miss Ella Gardner.	1891-1900, Mrs. T. W. Douglas.

TREASURERS.

1879-88, Mrs. L. T. Rosengarten.	1891-95, Mrs. J. D. Stiliz.
1888-90, Mrs. H. G. Knadler.	1895-96, Mrs. J. B. Senior.
1890-91, Mrs. T. W. Douglas.	1896-1900, Mrs. H. G. Knadler.





MEMORIAL WINDOW.
"EASTER MORNING."

MEMORIAL WINDOW.

"EASTER MORNING."

MRS. JAMES C. DUGAN.

ON THE south side a beautiful Memorial Window has been placed to keep in perpetual remembrance two lives precious in the history of the Church—Joshua F. Speed and Fanny Henning Speed. The latter has been spared to the Church, we hope for many years, while the former has passed beyond the veil.

It is a three-panel window, the center of which represents a field of lilies. Beyond and in the distance are the hills, beginning to take on the hues of the early dawn, while over all float pearly clouds. Above, in the apex of the panel, is the shadowy dove—not visible to the careless eye—emblem of the Spirit of Peace and Love, bringing a message of peace and rest—"I am the Resurrection and the Life."

From the East to the West came the tidings all glorious,
"The Lord, He is risen! O earth, have no fear!"
Let the ages rejoice in the message victorious,
"Behold where He lay; but thy Lord is not here!"
And the white lilies lifted their glorified faces,
The footpaths grew purple with violets then,
As the morning stars sang through the dawn-lighted spaces,
"The Lord, He is risen! Alleluia! Amen!"

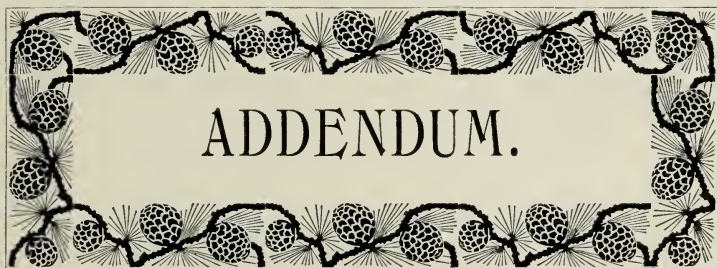
Under the large panels are the beautiful and comforting words of the Master, "Peace I leave with you, my peace I give unto you." At the top of the outer panels are the Greek letters, Alpha and Omega—the beginning and the end. The color scheme is very beautiful, harmonizing with the simplicity and purity of the subject. Softly blended pale greens and blues and pearl and opal tints prevail. The side panels and the smaller ones beneath are filled with clouded effects of the prevailing tints. The inscription reads:

TO THE GLORY OF GOD
AND
AS A MEMORIAL
TO
MR. AND MRS. SPEED,
BY LOVING FRIENDS.

The lower left hand panel bears the name of Joshua F. Speed, 1814-1882. On the right, Fanny Henning Speed, 1820- .

The window is a good example of the renowned Tiffany Favre glass in the mosaic system of glass working. It is worthy of study, and one unconsciously enjoys the fine color and luminous light effects, while admiring the work of the artist and artisan.





SPECIFICATIONS OF ORGAN

ARRANGED FOR

TRINITY M. E. CHURCH, LOUISVILLE, KY.

THREE MANUALS, AND PEDAL.

Compass of manuals, CC to c4, 61 notes, and Pedals, CCC to f, 30 notes, with the following registers, combinations, crescendo, etc.

Pilcher's patent tubular pneumatic action, Register Key action, Adjustable Combinations, and Crescendo Movements to be used.

GREAT ORGAN.

16-ft.	1.	Double Open Diapason (lower octave std. wood)	metal,	61	pipes
8-ft.	2.	Open Diapason	metal,	61	"
8-ft.	3.	Viol d'Amour	metal,	61	"
8-ft.	4.	Doppel Flute	wood,	61	"
4-ft.	5.	Octave	metal,	61	"
8-ft.	6.	Viol di Gamba	metal,	61	"
2-ft.	7.	Super Octave	metal,	61	"
	8.	Mixture (three ranks)	metal,	183	"
8-ft.	9.	Trumpet (enclosed within Choir Swell)	reeds,	61	"

SWELL ORGAN.

16-ft.	10.	Bourdon Bass.			
16-ft.	11.	Bourdon Treble	wood,	61	"
8-ft.	12.	Violin Diapason (lower seven std. wood)	metal,	61	"
8-ft.	13.	Salicional	metal,	61	"
8-ft.	13.	Stopped Diapason	wood,	61	"
4-ft.	14.	Violina	metal,	61	"
4-ft.	15.	Flute Harmonique	metal,	61	"
	16.	Dolce Cornet (three ranks)	metal,	183	"
8-ft.	17.	Oboe and Bassoon	reeds,	61	"
8-ft.	19.	Vox Humana	reeds,	61	"

CHOIR ORGAN.

(Enclosed within separate swell box.)

8-ft. 20.	Geigen Principal	metal,	61	“
8-ft. 21.	Dulciana	metal,	61	“
8-ft. 22.	Quintadena	metal,	61	“
4-ft. 23.	Flute d'Amour	wood and metal,	61	“
2-ft. 24.	Piccolo	metal,	61	“
8-ft. 25.	Clarinet	reeds,	49	“
8-ft.	Melodia	wood,	61	“

PEDAL ORGAN.

16-ft. 26.	Double Open Diapason	wood,	30	“
16-ft. 27.	Bourdon	wood,	30	“
8-ft. 28.	Violoncello	metal,	30	“

COUPLERS.

29. Swell to Great, unison.	30. Swell to Great, super octave.
31. Choir to Great, unison.	32. Swell to Choir, unison.
33. Great to Pedal.	34. Swell to Pedal.
35. Choir to Pedal.	

ADJUSTABLE COMBINATIONS.

36. Great Organ, No. 1.	37. Swell Organ, No. 1.
38. Great Organ, No. 2.	39. Swell Organ, No. 2.

PEDAL MOVEMENTS.

40. Balanced Swell Pedal.	41. Balanced Choir Pedal.
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PEDAL MOVEMENTS.

42. Balanced Crescendo Pedal.	43. Great to Pedal, reversible.
44. Motor Starter.	45. Pedal Check.
46. Bellows Signal.	

ACCESSORIES.

47. Swell Tremolo.	48. Choir Tremolo.
49. Wind indicator for blower.	50. Wind indicator for Organist.

CRESCENDO MOVEMENTS.

51. Great Organ.	52. Swell Organ.	53. Choir Organ
	54. Grand Organ.	
55. Seat	56. Motor.	

EXTENDED KEYBOARDS.

This organ is a magnificent tribute to Pilcher Bros. of this city. Its structure is imposing, and from the most minute detail to the greatest, the work has been well done. The tone is superb, ranging, as it does, from the sweetest, softest tones obtainable to the thunderous diapason, which fills one with a feeling almost of awe, and yet of ecstasy. It is certainly the crowning feature of the elegant structure which is the pride of every member's heart.



OFFICIAL BOARD, TRINITY M. E. CHURCH.

C. J. Howes	P. E.	R. W. Rollins, Dis. Steward
W. B. Collins	P. C.	O. F. Dolfinger, Rec. Steward
W. R. McRoy	L. D.	G. D. Young, <i>Ch. Treas</i> “
H. C. W. Deshler	L. P.	W. J. VonBehren, <i>Sec.</i> “
J. O. Duncan	“	J. E. Mann “
C. B. Nordeman	“	J. R. Masters “
S. A. Lighton	“	F. C. Askenstedt “
W. B. Burton	“	S. Thrustensen “
C. P. Fink, <i>Pres.</i>	Trustee	F. S. Coon “
J. H. Dunn	“	C. W. Stein “
J. B. Senior, <i>Sec'y</i> . . .	“	C. V. Woods “
E. W. Bentley	“	J. M. Coogle “
G. W. Morris	“	W. C. Aubrey C. L.
J. G. Hopkins	“	W. H. Stewart “
C. F. Snyder, <i>Treas.</i> . .	“	D. F. King “
S. M. Bauer	“	C. B. Nordeman S. S. S.
W. L. Farris	“	R. H. Lindsey E. L. P.

PRESIDING ELDERS.

NAMES.	YEARS.
Rev. C. B. Parsons.....	—— to 1866
Rev. J. Foster.....	1866 to 1870
Rev. J. G. Bruce	1870 to 1874
Rev. J. H. Lennin	1874 to 1875
Rev. Z. M. Taylor.....	1875 to 1879
Rev. W. B. Barnett.....	1879 to 1882
Rev. F. Grider.....	1882 to 1887
Rev. J. S. Postal	1887 to 1888
Rev. E. L. Sheppard	1888 to 1894
Rev. C. J. Howes	1894 to 1900

BENEVOLENT RECORD OF TRINITY M. E. CHURCH.

(COMPILED IN THE MAIN BY REV J. D. WALSH)

Year	Missions....	Church Ex- tension....	Freedmen's Aid.....	Tract and S. S. Union	Bible Soc. .	Conference Claimants	W. F. Miss. Society.....	Education..	W. H. Miss. Society....
1865									
1866	45					11			
1867	36								
1868									
1869	27					6			
1870	25					25			
1871	22					50			
1872	79					51			
1873	69	33				50			
1874	107	56				58			
1875	158	125	10			112			
1876	301	200	13	13	7	196	13	6	
1877	334	170	20	23		197	30	10	
1878	379	195	25	27		200	30	12	
1879	235	133	88	20	10	164		10	
1880	* 369	210	128	29	15	273	19	11	
1881	268	140	60	15	5	170	33	10	
1882	247	130	50	10		140		5	
1883	250	125	50	10	5	132		55	
1884	225	110	50	10	5	132	50	50	
1885	230	70	50	10	67	125	44	10	
1886	300	70	50	10	23	125	90	25	
1887	300	30	30	10	5	130		9	75
1888	300	50	50	10	5	114	79	41	156
1889	341	50	50	10	25	125	144	20	70
1890	364	50	50	10	21	125	109	18	305
1891	289	43	50	10		125		66	77
1892	310	200	50	10		140	94	45	172
1893	215	50	35	8		150	115	31	310
1894	320	50	37	5		150	90	36	181
1895	325	50	38	5		150	66	33	274
1896	300	30	20	4		125	117	25	224
1897	450	50	25	10	5	150	78	30	332
1898	400	30	10	10	5	150	60	50	166
1899	400	40	20	10	5	150	79	80	158
1900	400	50	25	10	5	160	90	55	175
	\$8,420	\$2,540	\$1,084	\$306	\$213	\$4,161	\$1,430	\$743	\$2,675

RECAPITULATION.

Missions	\$8,420
Church Extension.....	2,540
Freedmen's Aid.....	1,084
Tract and Sunday-School Union.....	306
Bible Society.....	213
Conference Claimants.....	4,161
Woman's Foreign Missionary Society.....	1,430
Education	743
Woman's Home Missionars Society	2,675

Total..... \$21,572

*1½ years, change from Spring to Fall Conference.

The above table does not take into consideration benevolent money expended in the city of Louisville.

NAMES OF PASTORS AND THEIR TERM OF SERVICE.

NAMES	Conference.	Years.
1. Rev. J. H. Bristow.....	Spring	†1865 to 1866
2. Rev. W. H. Black.....	Spring	1866 to 1868
3. Rev. Duke Slavens.....	Spring	1868 to 1870
4. Rev. J. McKendree Reiley.....	Spring	1870 to 1872
5. Rev. D. Stevenson.....	Spring	1872 to 1875
6. Rev. J. S. Chadwick.....	Spring	1875 to 1878
7. Rev. C. A. Holmes.....	Spring	*1878 to 1879
8. Rev. Wm. Macafee.....	Fall	1879 to 1882
9. Rev. I. A. Pearce.....	Fall	1882 to 1885
10. Rev. J. Reid Shannon.....	Fall	1885 to 1888
11. Rev. I. Crook.....	Fall	1888 to 1891
12. Rev. J. W. Turner.....	Fall	1891 to 1896
13. Rev. W. B. Collins.....	Fall	1896 to Date

† Rev. W. H. Black, *pastor de facto*, August to March.

* Served 1½ years; changed from Spring to Fall Conference.





